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Community and service learning Universities students

Cooper Cruz

High Education Committee, Illinois Uni. USA

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Abstract

This change, coupled with the reduction of the physical presence requirement from at least four to three years, means that international students and graduates who wish to settle in Canada can now enjoy a faster and easier way to obtaining Canadian citizenship. The five amendments that came into effect today benefit not only international graduates, but permanent residents who held temporary resident or protected person status, such as individuals on a study permit, work permit and/or Post-Graduation Work Permit. "We want all permanent residents in Canada to become citizens. That's our wish, because we value Canadian citizenship, we understand we are a community that continues to welcome people from all over the world. And we understand the importance and the positive role that immigrants play in our economy, in our society, and in our cultural life," said Federal Minister of Immigration Ahmed Hussen at a press conference in Brampton, Ontario last week.

Keywords: Canada, citizenship, Education, post-graduation system

Introduction

One of the chief responsibilities of institutions of higher learning is providing students with appropriate disciplinary knowledge, skills and experiences that prepare them to tackle the multitude of issues they will encounter when they enter the workforce. Attention to the role of

universities in preparing youth for the workforce has intensified in recent years, especially in African countries where there has been exponential growth in university enrolment and concerns raised about the quality of education students are receiving (Gudo, Olol & Oanda 2011; Nyangau 2014; Odhiambo 2014;

Waruru 2015). Community-based learning (CBL) experiences such as service-learning, practicums and internship opportunities for undergraduate students are increasingly becoming an integral component of African higher education (Dorasamy & Pillay 2010; Ferguson & Smith 2012). While there are many variations in how CBL is defined, there is broad consensus that this form of learning involves relevant and meaningful service activities in community settings to assist students in integrating their academic knowledge with practice in the field, providing them with opportunities to reflect critically on their learning and achieve academic, personal and civic learning objectives (Clayton, Bringle & Hatcher 2013).

One of the major benefits to universities is in strengthening linkages with host organisations, which may lead to the identification of new research opportunities and funding (Paul 2009). Universities may use CBL programs to market their courses and their graduates, which may lead to sustained or improved admission of students and employability of their graduates (Cooper & Orrell n.d.). Inclusion of CBL opportunities in higher education programs is important because it contributes to the development of professional competencies that may not be fostered in traditional classroom settings. This enables academic programs to respond to and meet the emerging job mar-

ket needs of their respective programs, and thus enhance employability of their graduates, since they gain practical transferable skills that employers look for (Haneef, Yusof & Amin 2006). Thus, it is not surprising that there is an increasing focus on developing and expanding CBL programs. This growth places great pressure on programs, especially those that provide experiential or work-integrated learning experiences to bridge the gap between academia and students' chosen careers (Oanda & Jowi 2012; Owuor 2007).

The participating host organisations gain access to an unpaid or partially compensated labour force who have a wealth of contemporary theoretical knowledge and are keen to apply such knowledge (Mgaya & Mbekomize 2014). Bridging the gap between academic programs and the needs of the job market can be supported through a range of well-designed CBL experiences such as practicums; however, our knowledge of what students and community organisations need in order to improve CBL experiences for all stakeholders has not kept pace (Gower & Mulvaney 2012; Teichler 2011).

Community-based Learning in a Kenyan Context

Higher education in Kenya has been undergoing rapid and dynamic change as efforts have been made to align learning programs with national development priorities stipulated in policy documents,

such as Kenya Vision 2030 (Odhiambo 2014; Republic of Kenya 2007). According to the Kenya Vision 2030 Second Medium Term Plan, the government will focus on matching education and training with the demand for skills required in the workplace (Republic of Kenya 2013). Relevant objectives for universities included in this nationwide initiative relate to the need to incorporate CBL for all students in higher education to enable them to acquire necessary on-the-job training skills before graduation.

Graduates from programs, such as Family and Community Sciences and related human services disciplines, face many challenges as employees with a broad range of human services organizations and government departments strive to address contemporary social and economic problems in communities throughout the country. Community-based learning experiences are especially vital for students enrolled in these types of programs in developing countries, such as Kenya, due to huge disparities in income, education and gender equity.

The power of CBL is enhanced when supported by best practices; however, evidence to enhance current practice is much less abundant in the African context than in North America. There are several examples of research studies examining community-based learning in the African context (Dorasamy & Pillay 2010; Linda, Mtshali & Engelbrecht 2013;

Naidoo & Devnarain 2009; Roos et al. 2005; Thomson et al. 2011), while others have conducted comparative studies of North American and Africanised models of CBL (Hatcher & Erasmus 2008; Stanton & Erasmus 2013). Using the educational philosophies of Dewey (North America) and Nyerere (Africa) to better understand these models, Hatcher and Erasmus (2008) reported that both systems expected CBL experiences to be transformative, enabling students to understand and relate to their real-world learning experiences in ways that would generate positive change for communities. Other South African studies emphasised that students in African higher education institutions needed more CBL opportunities to become professionally confident and competent, and be able to make deeper connections between their theoretical knowledge and professional skills through their CBL activities in the community (Dorasamy & Pillay 2010; Roos et al. 2005). Studies have also noted that understanding the CBL context plays a significant role in students' engagement and learning and in students gaining meaningful and productive experience (Alexander & Khabanyane 2013; Bheekie & van Huyssteen 2015; Bringle & Hatcher 2007). Similar findings have been observed with regard to the quality of CBL learning and longer term goals of community engagement (Linda, Mtshali

& Engelbrecht 2013; Mahlomaholo & Matobako 2006; Osman & Castle 2006).

While there is a growing body of literature examining service-learning in South Africa, few studies have been conducted in Kenya. Opiyo-Newa (2012) conducted an assessment of internships and CBL programs at one university and found that students had positive attitudes towards CBL opportunities, but their writing and research skills needed improvement in order to achieve their learning outcomes. In an assessment of the Students' Community Service Program at their institution, Tumuti et al. (2013) found that two-week CBL experiences allowed students to develop a variety of skills valued by Kenyan employers, such as communication and interpersonal skills, learning and problem-solving, and self-development skills. They note the benefits of this program in countering criticism of the Kenyan educational system for alienating students from the lived realities of their communities resulting from its preoccupation with testing, training for white-collar employment and focus on globalisation at the expense of local needs. Finally, in a project related to this current study, challenges encountered by field supervisors were identified and used to inform the development of a new course to prepare students for CBL experiences (Kathuri-Ogola et al. 2015; VanLeeuwen et al. 2018). These challenges included helping Kenyan students to

develop reflective practice skills, articulating CBL learning goals, preparing students for demanding situations and workplaces, facilitating students' development in interpersonal communication, and a lack of understanding of students' field experiences. Thus, it is recognised that CBL is very desirable within the Kenyan context, and the implementation of these programs is key to their success for the various stakeholders.

Implementing Community-Based Learning in Higher Education

Integrating practicums within higher education has been typically accomplished in two ways, either through a block or a concurrent approach (Haneef, Yusof & Amin 2006; Weert 2011). In the concurrent approach, students complete a designated number of hours each week with the host organisation while completing other course requirements. In the block practicum approach, students engage in community-based learning experience without completing other course requirements. In many developing countries, institutions of higher learning opt for block practicums for their students (Johnson, Bailey & Padmore 2012). The preference for the block approach could be due to limited practicum opportunities within the vicinity of the respective universities. Many host organisations in developing countries are located in areas far from industrial hubs where most univer-

sities are located, and thus students have to compete for the few practicum opportunities available. The block approach provides an opportunity for students to participate in practicum opportunities during a set practicum period in locations that can be far away from the learning institution. Additionally, the large ratio of students per faculty member makes it easier for university administrators to manage the block system, as compared to the concurrent one.

Expectations of CBL Stakeholders

Strong relationships and partnerships are essential to CBL because of the functional role they play in establishing CBL activities, the implication of valuing reciprocity among all participants in CBL and the fundamental role played by collaboration (Bringle & Clayton 2013). The SOFAR model helps researchers and practitioners to delineate key stakeholders, or constituents, in CBL and the dynamics of these different relationships, especially since it differentiates between staff of community organisations and residents within the community (Bringle & Clayton 2013). For example, the interactions and relationships that students have with community organisation staff, who are frequently assuming some form of supervisory role in connection with the students, are different in many ways from their relationships with community residents (Bringle & Clayton 2013). These same researchers go on to discuss theoretical frameworks that

inform the nature of the various interactions between individuals and the outcomes of these interactions, according to exchange theory, and the concepts of closeness, equity and integrity. Other theoretical perspectives which have been used to inform our understanding of interactions and partnerships with community organisations include Enos and Morton's (2003) work which examines transactional and transformative relationships. Their model looks at the quality of outcomes resulting from interactions between various stakeholders involved with CBL. They view transactional partnerships as ad hoc, instrumental relationships where deep change is not expected, and long-term relationships are not expected, whereas with transformational relationships there are expectations for growth and change as the relationship develops over time.

Studies examining community partner relationships with students and the university have found that staff supervisors in community organisations are motivated to share their time and training to support student learning and expect valuable service from students (Basinger & Bartholomew 2006; Worrall 2007). Another study focusing on community partner perspectives revealed that staff members in these roles viewed these relationships as integral to the success of CBL. These individuals were willing to voice key challenges, such as poor communication,

and share recommendations with university partners to improve CBL partnerships (Sandy & Holland 2006). Other researchers discussed the importance of careful preparation and follow-through and the role of staff in community organisations as co-educators (Leiderman et al. 2002). Finally, staff in community organisations with a greater voice in the planning and implementing of CBL saw more benefits for their organisation (Miron & Moely 2006).

Information sharing between institutions of higher learning and field supervisors in the host organisations is an important process in developing community-university partnerships (Kathuri-Ogola et al. 2015). The flow of information can be affected by incongruent expectations between students and field supervisors. Mismatches between student expectations and the reality of their practicum experiences have been found to contribute to limited learning for the student (Olson & Montgomery 2000). This is largely because students bring a number of beliefs, attitudes and expectations about the nature of the practicum (McClam & Puckett 1991; Olson & Montgomery 2000). In addition, unclear expectations can lead to weak feedback mechanisms, a mismatch between university courses and labour market demands, reduced benefits for the host organisation and inefficient learning for the students (Klosters 2014).

There is a dearth of knowledge about expectations of practicum experiences in such disciplines as Family and Community Sciences and those related to community development from the perspective of community professionals who serve as field supervisors in host organisations (Nichols et al. 2013), and there is a particular gap in our knowledge in relation to African countries. Without evidence to support the development of local best practice, the impact of CBL may be diminished. As educators and CBL practitioners in the 21st century, we sought to contribute to current knowledge and practice by examining the expectations of field supervisors throughout the practicum experience. In particular, we were interested in exploring field supervisors' expectations of their own responsibilities and their expectations of practicum students. We were also interested in the various expectations students brought to their practicum experience and their beliefs around the future benefits of practicums. The specific aim of this article is to describe the expectations of field supervisors in organizations hosting students of a human service program at a Kenyan University who are undertaking CBL.

Methods

The community-based program at the university in Nairobi focuses on preparing graduates to deliver social services to individuals, families and communities. Emphasis is on the improvement of the

welfare of people through community-based programs, which requires a thorough understanding of family and community dynamics. In order to prepare students effectively for these tasks, undergraduate students undertaking this program complete a mandatory 12-week block community-based practicum at the end of their third year of study. The practicum is a structured work experience in a professional setting, during which the student applies and acquires disciplinary and work-related knowledge and skills. As such, the practicum builds upon a student's coursework in the program as well as links theory with practical application. Each student is supervised by a field supervisor, who is an employee of the host organisation and oversees the student's day-to-day work. In addition, each student is assigned a member of the university faculty who provides support and evaluates the student. The students are usually attached to community programs serving children, youth, women, men, families, or groups with special needs. Generally the focus is on professional human service at the community level.

Fifteen organisations that hosted third-year practicum students during the May–August 2013 practicum session were sampled using purposive maximum variation sampling (Patton 2015). These organisations were situated in both urban and rural locations and had male and fe-

male field supervisors. Invitations for field supervisors to participate in the research were issued through telephone calls by the research team.

One field supervisor in each organisation participated in a face-to-face interview with a member of the research team. The interview included questions about field supervisors' understanding of the department's expectations of student learning activities during the practicum, knowledge about the academic preparation of students in the program of study and challenges associated with the supervisory role. Each participant was invited to share any further suggestions they had, that the university could consider to enhance the academic preparation of students for their practicum. Ethical approval for the research was obtained prior to participant recruitment from the Research Ethics Boards at the Kenyan university and the Canadian university where the investigators were employed at the time of data collection.

Qualitative data from the interviews with field supervisors was analysed using thematic analysis. An inductive six-step thematic analysis process was used to analyse the interview transcripts (Braun & Clarke 2006). This included steps of becoming familiar with the data, identifying initial themes, compiling a list of themes and sub-themes, organising the themes and sub-themes into a coding tree, naming and defining each theme, and provid-

ing a narrative description of the content of each sub-theme and illustrating them by selecting representative quotes. NVivo10 software was used to aid in organising the qualitative data. Since three researchers were involved in coding data, appropriate procedures to ensure consensus were used (Marshall 2011). These included collectively developing and defining the themes that emerged from the data. Then, two researchers independently coded the data, and then three researchers worked together to come to a consensus on the codes assigned to the data.

Results

A total of 15 field supervisors participated in the study. The field supervisors included six men and nine women. Fourteen of the field supervisors were drawn from non-governmental development agencies and one from a government department. The two overarching themes used to organise the data focused on those field supervisors who had clear expectations of the student practicum experience, and those who had unclear expectations of the student practicum experience.

Clear Expectations

Six field supervisors exhibited some level of understanding of the expectations of their role in working with practicum students. The main contributors to this clear understanding of supervision expectations were: explanations provided by the students about their curriculum at the

university and supervisors' work-related experience. For one supervisor, this resulted from personal experience rather than through prior interaction with the institutions of higher learning.

Nine field supervisors indicated unclear expectations of the students' practicum experience. The two themes in which field supervisors experienced unclear expectations focused on: (1) student abilities, learning goals, and their contributions to the host organisations, and (2) the student's academic program of study and level and form of academic support by the university to supervisors.

Unclear expectations about student abilities emerged as a challenge. Most of the field supervisors interviewed indicated that they did not know what students were capable of, and it often took a long period of time to identify appropriate activities to assign to the students. A lack of understanding of the students' abilities resulted in unrealistically high expectations of students by their respective field supervisors. For example, some field supervisors assumed that the students would do day-to-day work activities without structured orientation and guidance.

Basically, the challenges of supervision come during the initial stages because first of all they [students] are new, it is their first time... and they are yet to internalize the project purpose and activi-

ties. Even after this, the first 2 to 3 weeks, they get a lot of difficulties (FS8).

Notably, some field supervisors were not clear about what the learning goals of the students were so that the organization could provide the necessary learning experiences.

At first I did not know because I told them that I felt they [students] were in the wrong place. Because yours [program] is Community Resource Management and we have no resources that we can manage at the District alone... I felt that they will not be able to learn or fit and get the required experience. But they have managed (FS7).

In some cases, the field supervisors indicated ways in which the students were able to make contributions to the host organisation, although they did not always have an expectation that this would be an outcome of the practicum. An interesting opportunity for creativity and innovation emerged for students who were placed in an environment in which there were no clear expectations of them. This was demonstrated in the flexibility and participatory approach adopted by some host organisations – they included the students in identifying the relevant activities and program they wished to be involved with.

We allow them to come up with an idea... or a program... we become open so they can come up with the ideas (FS6).

Students were also given the opportunity to be creative in defining their own experiences due to lack of expectations.

Some students come up with a write up of what they are supposed to do... so we come up with a timetable...

Some field supervisors did not understand the course structure and the expected format for reporting on the progress of the students. This was highlighted by one of the field supervisors:

Basically if you have trainings, it can help us know in depth, what course they are taking and what kind of activities we need to engage them in because when they come here what we do is try to fit them into our system, but also I can't tell at the end of the day if it is working towards achieving the objective of the department (FS8).

To enhance their understanding of the practicum expectations, the field supervisors proposed improvement to and standardization of documentation provided to the host organization.

Normally, they [students] are supposed to come with documents indicating objectives... a form where they have their objectives so that when I am with them I can be able to know what they are to achieve at the end of the practicum (FS4).

Several field supervisors indicated that they expected the provision of an orientation program.

I had no idea what was expected from the students... because they were just brought to me to supervise them (FS2).

An orientation program could contribute greatly to a long-term and successful relationship between the host organisation and the academic program.

We need to first of all start a relationship with the institution and the department so that we are able to get clear information on expectations of the department and expectations of the students... so we are able to help them achieve the department's expectations and at the end of the day, we as an organisation achieve what we want from them and also help the students achieve some of their expectations (FS8).

Further, supervisors suggested that more interaction between field supervisors and faculty members was needed before the practicum began.

You should call for a short 2 or 3 day induction for your supervisors so that when you send your students then you know they are in the right hands... because if a supervisor misinterprets the expectations then they may not be able to guide the students (FS13).

The field supervisors highlighted the importance of prior interaction with university faculty to harmonise expectations of the entire practicum placement.

When I started supervising them [students], I felt I should have met their lec-

turer before assigning duties to them (FS3).

In addition to more knowledge about the academic requirements and an orientation program, the field supervisors expected practicums to be coordinated to a greater extent. In some instances, there was random placement of students without matching their skills with appropriate activities within the host organisation. One field supervisor indicated:

If you know the students' area of specialization one would be able to place them in the appropriate department and allocate a relevant activity. ... but if you don't have a wider knowledge of what a student expects from the attachment you may assume and leave some things out which may be very important to the student (FS3).

In other cases, students were deployed to departments within the host organisations without clear terms of reference. In addition, the host organisations sometimes did not have adequate time to prepare to host students.

If we are informed before they come at least we can prepare a job description... Otherwise, if they just come without adequate prior notice, we will only allocate to them the most pressing job like filing which may not provide an avenue for adequate learning (FS4).

Discussion

In this section, we first highlight and discuss several key findings from our

study and identify several recommendations based on our findings. This is followed by a discussion of the limitations of this study and suggestions for future research.

From a holistic examination of our results, we came to the realisation that many of the relationships examined in this project align with Enos and Morton's (2003) transactional relationships since they operate within existing structures in which partners come together because each has something that the other perceives as useful. The CBL relationships in this instance could be characterised as instrumental, with limited commitments and minimum disruption of the regular work of the organisation.

Our findings indicated that there were reciprocal benefits for the students and the organisations, such as students utilising their knowledge to contribute to program development in the organisations. It is important that organisations hosting CBL students understand that benefits to the organisations can result when students are given the opportunity to apply their theoretical knowledge (Mgaya & Mbekomize 2014), in addition to students gaining important applied professional experience (Astin, Sax & Avalos 1999; Giles & Eyler 1994).

One challenge identified that could limit the benefit of the CBL experience was that the field supervisors often had very little or no prior notification that

they would be supervising a practicum student, resulting in a lack of adequate preparation to host the student. In addition, limited resources meant that many host organisations did not have orientation programs or a supportive infrastructure for student practicum activities. Faced with these situations, the field supervisors assigned tasks and duties randomly with little or no regard to the students' ability or learning goals. Such mismatched activities would certainly contribute to restricted learning (Olson & Montgomery 2000). However, an interesting finding was that, in some cases, this lack of planned activities for students on practicum enhanced creativity and innovativeness. This is an example of the resilience of some students who have the ability to both gain important knowledge and skills and contribute to the host organisation even when little or no planning or preparation has been made for their practicum experience within the host organisation. This experience during CBL can contribute to students gaining transformative real-world learning experiences (Hatcher & Erasmus 2008), especially in a country such as Kenya in which organisations have few resources to devote to planning or preparation for student learning experiences.

A key finding of this study is that we identified a lack of clarity around practicum expectations for most of the field supervisors interviewed. This was attribut-

ed to insufficient communication between the university and the host organisation and, at times, within the host organisation itself. This is a salient finding as poor communication can hinder collaborative relationships between practicum host organisations and universities (Bringle & Clayton 2013; Kathuri-Ogola et al. 2015; Sandy & Holland 2006). The field supervisors observed that there were weak or no formal structured linkages between their organisations and the university. This made it difficult for them to understand the student's learning goals, which resulted in wasting valuable time for practicum learning. This was made worse by poor orientation within the host organisation and between the host organisation and the university. These findings are particularly problematic if universities want to develop and maintain positive relationships with organisations and improve their image in the community (Mgaya & Mbekomize 2014). Other researchers have found that universities are perceived as taking resources from organisations, resulting in few benefits to the community (Nichols et al. 2013). It is clear that greater effort by universities is needed to develop stronger linkages with community organisations to ensure the sustainability and long-term success of these partnerships (Janke 2013). It is also clear that greater effort needs to be made to communicate and clarify expectations for field supervisors. Providing opportu-

nities for field supervisors to be involved in both planning and implementing CBL could greatly contribute to improving clarity of practicum expectations and to greater engagement and benefits for the organisations (Miron & Moely 2006).

The community-based program included in this study is a relatively new program of study in Kenya and many field supervisors were not familiar with its content and structure. This resulted in the field supervisors having inconsistent expectations of the students' abilities. As a result, there were delays in assigning tasks and identifying opportunities that would contribute to students' learning objectives. This lack of awareness is understandable since, in Kenya, the human resource structure of most organisations is designed along the lines of traditional disciplines such as sociology, psychology, social work, political science, and development studies. However, the multifaceted nature of contemporary social problems requires both traditional and emerging disciplines to work towards systematic and sustainable solutions. Thus, in developing countries, such as Kenya, this means working towards ensuring that academic disciplines prepare graduates for the workplace (Republic of Kenya 2013).

The field supervisors had little or no understanding of the course structure and the centrality of the practicum in the fulfillment of its objectives. This led to de-

lays in submission of the essential reporting materials and gaps in some key areas of student assessment. It was not surprising that some supervisors mentioned that the reporting format was both unclear and tedious. This was perhaps exacerbated by their viewing the task as additional to their normal workload yet not attracting commensurate compensation. The capacity of university faculty and staff to understand the perspective of the community partner has been identified as one of the top determinants of an effective relationship (Sandy & Holland 2006), so work is needed to address field supervisors' concerns associated with these administrative and assessment tasks.

Our results indicate that benefits could result from incorporating a pre-practicum experience in the curriculum. Enhanced preparation for the practicum experience could positively impact students' learning experience during practicum, thereby supporting national and United Nations efforts to promote quality education as leading to employment in developing countries, including Kenya (Republic of Kenya 2007). From our research in Kenya, we suggest that the following should be incorporated in the program in preparation for the practicum experience: support for the development of reflective practice; articulation of practicum expectations; mental preparation for demanding situations; and enhanced interpersonal communication skills (Van Leeuwen et

al. 2018). This pre-practicum preparation could take a number of forms, such as integration of brief CBL experiences into coursework prior to the practicum experience. For example, students could be required to complete volunteer work as part of the requirements of the program. This would create continuity in the learning process and exposure to community-based projects. Alternatively, it could be achieved through a series of guest speakers from relevant institutions or organizations serving various populations, or talks by members of the community. This could create partnership opportunities with host organisations and contribute to the role of staff in community organisations as co-educators (Leiderman et al. 2002).

Based on our findings, the practicum experience could be enhanced in five ways. (1) Holding structured and regular faculty-field supervisor consultative meetings could help to harmonise everyone's expectations of the practicum experience and the role that field supervisors have in the development of a learning contract. (2) Organising a tripartite orientation program, including students, field supervisors and faculty, to identify the opportunities, challenges and potential solutions to the challenges. This would entail involvement of the stakeholders in the development of orientation materials, which could be made available on the departmental website to reduce the cost of

printing and updating material as knowledge evolves or the program curriculum changes. (3) Using standardized documentation to record challenges and report successes that address concerns raised by community partners. (4) Developing long-term reciprocal partnerships between the university and host organisations. This would help to ensure that students gain required practical experience and further develop new skills that could lead to transformational learning and students being adequately prepared to work in a changing social, economic and political landscape. This form of arrangement would allow the host organisations to plan ahead for the arrival of students, and ensure that they receive adequate supervisory direction and support as well as access to the necessary physical and financial resources to follow through on their learning activities. In addition, this would allow community organisations to allocate time for student mentoring as part of the supervisors' workload, while making sure that essential work tasks were completed. (5) Supporting greater interaction between students, faculty and field supervisors in the development of student learning contracts. This would ensure that the student's goals and objectives for their practicum experience correspond with those of the host organisation's program and the designated field supervisor.

We identified several limitations of this study. The study was limited to one academic program of one university in Kenya, and the results may not be applicable to diverse academic programs in other countries. The department was relatively new, established seven years prior to the study in a non-traditional discipline. Results from a more established academic program may yield different results. Also, the responses were limited to the views of one field supervisor per organization even in cases where the students had more than one point of supervision. The views of field supervisors willing to participate in this study may differ from those of other field supervisors.

The first American and British fanzines appeared in the early 1930s, concurrent with new technologies of what we now call desktop publishing; using stencils and gelatin, fan writers could quickly and cheaply copy volumes of commentary on fans and fandom, plus, of course, the earliest fan fiction. The term "fan fiction" itself was also coined in the 1930s, signifying amateur writing by self-identified fans rather than the transformative works derived from media and literary fandoms that we know today. This linguistic and intellectual shift needs to be queried further (note 1), but from the 1930s through the 1990s, bound and printed fan fiction was circulated, read, and discussed by numerous social communities in science

fiction (and fantasy) fandom. In her book *The Battle of the Sexes in Science Fiction* (2002), Justine Larbalestier describes publisher Hugo Gernsback, best known as the founder of *Amazing Stories* in 1926 and later memorialized through SFF fandom's annual Hugo Award, using the word "fan" to describe "the passionate readers" of his magazine—and, "strange to say," many of them were women—but Larbalestier's focus is on fans as readers and writers of genre rather than as transformative readers and writers (2002, 23). Helen Merrick's *The Secret Feminist Cabal* (2009) covers similar ground and introduces a number of women fans as readers and writers in the 1930s and later on, but she too avoids discussion of fans as readers and writers of transformative texts, and focuses on only a small number of specific fanzine titles as case studies rather than examining the medium more broadly. Further, both of these works are classified and presented as volumes of science fiction studies rather than of fan studies or literary history, though functionally they can be read as examples of both, since both examine literary production and consumption. This lack of attention is due to the low cultural value put on fan writing.

While the history of fan writing is convoluted at best, its bibliography is neglected altogether. Very few bibliographies of fan writing exist, and almost all of them are created by and for fans them-

selves. This is largely because of changing practices of authorship in fandom; early works were often written under fans' real names, and so what bibliographies there are run the risk of "outing" them (note 2). They are also often out of print and hard to find. One example is the *Trexindex*, a three-issue fanzine with seven supplements issued between 1977 and 1993. Subtitled *The Complete Encyclopedia of Star Trek Fan Magazines*, it aimed to index all fan stories and fan authors writing during that period. (There are also bibliographic lists created as finding aids for fanzines in library holdings, and while these are public, they are limited in scope and context.)

Bibliography itself, loosely defined, is the study and analysis of texts, their production, and their transmission. As a discipline, it is much more than the dry lists of books and technical data found in library catalogues that describe material objects; rather, to quote D. F. McKenzie, one of its most important champions, it reveals the history of texts in society itself, investigating "what their production, dissemination, and reception reveal about past human life and thought" (1992, 298). While fan studies shares similar concerns in uncovering and analyzing fannish regard for the creation and use of fan texts, the field has not made use of book history's methodology to do so. I would consider this an argument in favor of examining the methodology, and the material, more closely rather than disregarding

them altogether, as I was urged to. To quote Leslie Howsam: "Like social class (in E. P. Thompson's famous formulation), the book is not so much a category as a process: books happen; they happen to people who read, reproduce, disseminate, and compose them; and they happen to be significant. The book can be a force for change and the history of the book documents that change" (2006, 5).

At the same time, the field of book history is heavily invested in maintaining and reinforcing the traditional status of print culture, and especially of Western, Anglo-European printed discourse, and this investment has its drawbacks too. Indeed, studies of the book in Eastern and various indigenous cultures are only a few decades old; Henry Jenkins's *Textual Poachers* (1992) predates studies of the book in the pre-Columbian Americas and a great deal of work on the book in Eastern and Islamic cultures, among others (Mignolo 1995; Suarez and Woudhuysen 2013). This very narrow discourse is currently expanding, but it nonetheless remains invested in microdefinitions of—and so, I would argue, microaggressions to—nonmale and nonwhite writing, reading, and textual circulation. And so, the "objective" (I use this word with awareness of all its connotations) form of the "book" is a printed codex created by and for a Western, patriarchal culture that emphasizes the public masculine voice and pointedly minimizes all others.

How then can we define a "book," when we have already acknowledged its wide range of meanings? The production of the printed codex, at least, has been best defined and revealed through Robert Darnton's famous communications circuit, a theoretical model created in 1982 that centers the book as object in a schema that runs from the author to the publisher (if the bookseller does not assume that role), the printer, the shipper, the bookseller, and the reader. The reader completes the circuit because he influences the author both before and after the act of composition. Authors are readers themselves...So the circuit runs full circle. It transmits messages, transforming them en route, as they pass from thought to writing to printed characters and back to thought again. (Darnton [1982] 2005, 11)

Various interventions in this model have been formulated over the years (Adams and Barker 2006; Phelps 1996; McDonald 1997; Secord 2000; Bachleitner 2009; Weel 2015), but none of them query this basic context of masculine production or public consumption, nor how it functionally removes women both as writers and as tradeswomen. Moreover, this model is increasingly recognized as a picture of production during a very specific time period. In her 2014 essay "Do Women Have a Book History?" Michelle Levy points out these shortcomings, noting,

Rethinking [Darnton's] communication circuit in terms of gender compels us

to confront the gender asymmetry that existed within commercial publishing...Gender complicates some of the fundamental assumptions embedded in the communication circuit, which, by assigning discrete roles to various groups, obscures the overlapping roles that many individuals, and it seems, many women, played within the print marketplace. (312)

However, by focusing explicitly on commercial publishing, Levy too bypasses manuscript culture. There are currently no models of the book that consider manuscript publication—the form in which most women's writing was disseminated and read for some 300 years. Nor have there been any expansive studies of private press or zine production, through which both SF fandom at large and women in particular disseminated texts through the second half of the twentieth century; nor of digital publication and print-on-demand, forms that are indisputably characteristic of contemporary fanish publishing and reading.

Indeed, the patriarchal print model is only just starting to be disrupted. Margaret Ezell, in her 1999 volume *Social Authorship and the Advent of Print*, goes into more detail on the actual materiality of women's writing and publishing, particularly in the 16th through 18th centuries. She points out that women's writing and its circulation in manuscript form, as forms of social authorship and interaction, are critical not only to literary con-

text but also to its reception by contemporary scholars, noting that

having a "voice" is equated with being in print, with the obvious implication that "work" is equated with print texts and anything else, manuscript copy in particular, is only "silence." The sole criterion of the success of these generations of women writers is the amount they *published*, with no mention of the amount they actually *wrote*. Intentionally or not, we thus train our students to classify literary activity with print as the superior mode and to employ false gender dichotomies when interpreting early modern texts. (43–44, italics original)

The insight that Ezell applies to early modern texts I apply to contemporary ones: by minimizing or ignoring digital production in favor of print, we erase significant patterns of production and consumption and deny the true impact of readers and writers on the intellectual, social, and economic fields of textual markets. Further, by erasing the larger history of fan texts aside from or prior to media fandom, we create an ahistorical narrative in which contemporary communities and texts are intellectually disconnected from previous ones, and thus minimized and decontextualized. In doing so we perpetuate and reinforce textual hierarchies in which print is valorized at the expense of the manuscript and the digital, masculine production at the expense of the feminine. We endorse intel-

lectual values that privilege a specific image of the canon in our classrooms and culture. Unpacking these paradigms reveals a great deal about how the discourse of fandom is shaped by the discourse of the printed book.

Locating the space and materials of fannish publishing

When literary historians consider the history of women's writing, they typically look at how women operated in the public, "male" space of print publication as compared to the private, "feminine" space of manuscript publication. In the 16th and 17th centuries women writers built communities to share writing that they could disseminate in manuscript, or handwritten form: private, gendered literary production for a specific audience of cultural "insiders" (often known as "one's friends"). We should consider how women fans' zine and Web publishing can function as an analog to historical manuscript circulation, especially since such fans are preoccupied with controlling access to their literary endeavors, how texts reflect small communities with specific personal ties, and how their writings often were and are denigrated by predominantly male publishers and scholars. In short, we should think how we might locate women's fan writing as part of the greater history of women's literary writing and production. By revising contemporary narratives of both book history and fan history, we can reread women's

work in the literary and book trades from the 17th and the 21st centuries as a function of operating with and subverting patriarchal norms of literary production. In other words, the more things change, the more they stay the same.

Problematizing the space of production is a key point of entry into considering how we value the public, commercial space versus the private space of affective labor, especially given that one of the major fannish mores is to never profit materially from one's writing. (Indeed, some of the greatest objections I have seen to the popularity of *Fifty Shades of Gray* and similar novels is their authors' betrayal of the fannish community by republishing their work for money!) A passage in Margot Adler's *Drawing Down the Moon*, an ethnographic study of contemporary neopaganism first published in 1979 and revised in 1986, sets a scene that would have been very familiar—except for the nudity—to fans in previous generations:

Eight or nine people sat around a long low table that was covered with stacks of freshly-printed pages...The sound of friendly chatter mingled with the rustling of pages, the steady firing of a stapling machine, and the occasional crunching of popcorn, which was being passed around in a large bowl...Only one person in the room was wearing any clothes, a fact that didn't seem noticeable after a few minutes...Everyone—dressed or undressed—was engaged in the business of

the day, which was sorting, collating, and stapling, and mailing the 74th issue of *The Green Egg*. (265–66)

Collating parties were a staple, as it were, of zine publishing. Zines proliferated widely in the late 1970s, moving beyond their roots in science fiction fan communities and into the punk, feminist, and New Age movements. Zines took multiple forms, from letterzines (typed copies of correspondence that were then disseminated to all members of a textual conversation) to bound volumes. Sometimes they imitated traditional newspapers or magazines in their format, typefaces, and paper; at other times they appeared as codices, with colophons and illustrated soft or hard covers. They would usually be distributed by subscription, with a set number of copies produced for a set number of subscribers, occasionally with a handful of extras that could be sold or given to others outside the group. Zines were usually made in someone's home (a private, domestic space), but they would often have significant public, and so "published," lives. Print runs could number anywhere between ten and several hundred, depending on the number of subscribers and the size of the potential nonsubscriber audience. Popular issues of zines could have multiple editions; colophons for certain *Star Trek* zines supply information such as "fifth edition, three hundred and fifty copies." Some of the most popular

titles ultimately had two or even three thousand copies made and sold. Zines were thus not always small or inexpensive productions; they required a number of people to provide content, labor, and materials.

We might then see contemporary fannish desktop and Web publishing as an inversion of historical printing practices. The very nomenclature of English and colonial American "printing houses" ties into a patriarchal government and guild system that legally required printers to work in their own homes for tax and census purposes, effectively combining the private and public spheres into one. For example, English printers were required by the Ordinance of 1653 to exercise their trade "in their respective Dwelling Houses and not elsewhere" (Firth and Rait 696). Women's labor was often invisible except in cases where the men were absent: jailed or dead. While these laws were not enforced in the American colonies, they (and particularly their emphasis on authority and power) have nonetheless shaped our conceptions of books as printed volumes. Adrian Johns similarly notes that the "bifurcated representation of the workplace as a home *and* as a business was consequently made central to the production and reception of printed books" (1998, 125, *italics original*). In other words, the known site of production legitimized a text in a way that the laborers who produced it did not.

In contrast, today's home or self-publishing is now considered among the least respectable forms of literary endeavor, with fan fiction even lower because it is written for pleasure rather than profit. The "home" that was originally identified as the man's purview is now identified as the woman's, and this shift is key to redefining the discourse of public and private publication. Similarly, shifts in labor resources redefine our perceptions of activity; women's work in the 17th-century print industry combined text with textiles, including sorting rags for quality to be made into paper and sewing paper sheets for pamphlets and book bindings. Women's reading and writing have long been regarded with suspicion. To quote Elizabeth Long, it is always women who read "too much," and this criticism is leveled at both housewives and spinsters: "reading requires social control lest it take over from more worthy pursuits," namely more traditional (and feminine) domestic duties (2003, 13). Writing is equally suspicious, and publication not even to be thought of; redefining the home as the location of these labors subverts the intellectual power of masculine, public discourse. Consider the import of Virginia Woolf's classic text *A Room of One's Own*, which considers space and time to write as necessities.

Further, Woolf herself co-owned Hogarth Press with her husband; she sorted the type for their fledgling press and

typeset portions of the works they published; she learned bookbinding at the age of nineteen and continued to bind books throughout her life. And she was not the only one; women were an important part of the Modernist publishing scene. A recent biography of Blanche Knopf by Laura Claridge, *The Lady with the Borzoi: Blanche Knopf, Literary Tastemaker Extraordinaire* (2016), describes in great detail how Knopf cofounded that famous press with her husband, with whom she too sewed by hand the sheets for the books they published, as well as working as editor and agent, but was systematically written out of the history of the firm. Woolf as writer and publisher likewise speaks to the nature of book as object, with what Lisa Maruca calls "production values": "the social standards or community agreements as to what is worthy of notice and is best to uphold, and likewise what must be repressed in order to maintain these standards—that are promulgated both *through* the act of textual production and *about* textual production" (2007, 7).

When we consider women's history in publishing—whether as writers, typesetters, binders, or other laborers—we need to consider the problems of invisibility. At this point in time, all too often books themselves are not seen; we usually don't consider the sourcing of paper, bindings, ink, etc. because we are so distanced from it. Looking at physical materials means a

great deal in considering how they came to be. What, if anything, does it mean that different copies of the same issue of a fanzine are printed on different-colored paper? In some cases, these differentiate editions, while in others it indicates no artistic intention but only what paper was cheapest at the time. On the other hand, some zine producers went to great lengths to obtain high-quality paper and other materials for their zines.

For example, the *Darkover Newsletter*, published by the fan club Friends of Darkover, saw 70 issues over 20 years, with a subscriber base ranging between 100 and 1,000 as Darkover and Marion Zimmer Bradley waned and waxed in popularity. (On Friends of Darkover publications generally, see Coker 2008.) Paper color changed with each issue, and was rarely repeated. Darkover fans I spoke to gave no reason for this beyond a shrug and "Well, that's what we had to work with." Presumably the various lots of colored paper were what they could easily and cheaply obtain. The Friends of Darkover published several titles in addition to the *Newsletter*, including *Starstone*, a serial that lasted five issues; eight different one-shot titles, including *The Darkover Cookbook*; and a small pamphlet with a poem by Bradley called "The Maenads." This last is the single exception I have found to the pattern of their paper usage. It was printed in three editions with different-colored paper co-

vers: the first edition was gray and ran 25 copies, the second was green and ran 75 copies, and the third was yellow and does not indicate the size of its print run. In short, fan work in print requires not only significant labor, expense, and materials, but also the knowledge and expertise to combine these into a print publication.

Fanzine publishing has become more expensive because of declining mechanisms of production, as well as the migration of much of fandom to online forums. Printed collections of fan fiction have largely been reduced to special publications, sometimes crowd-funded on Kickstarter or similar online venues. Agent with Style, a fan publisher that specializes in reprinting vintage fanzines, must do so with significant markup. For instance, the first issue of the classic K/S zine *Nome*, edited by Victoria Clark, M. V. M. Varela, and Barbara L. Storey, was published in 1979 and displayed no cover price. Used copies have been found priced \$1–\$9; a brand new reprint from AWS costs \$22, or \$29 for overseas orders, though this does include shipping and handling costs. (Other issues with the publisher and its productions have been reported; Most commercial printers today require a minimum number of copies before they will take a job on, with expenses increasing as page counts rise.

Nonfiction fanzines are much shorter than fan fiction zines: 4 to 30 pages versus 60 to 150 pages, on average. The shorter

fanzines generally are similar to flyers or circulars, offering book and film reviews and conference information; the larger ones tend to be fiction anthologies. Both are reflective of their primary audiences. Fan fiction fanzines have become an outlet for a niche market of vintage collectors rather than a viable introduction to a fandom, while nonfiction fanzines are aimed at an insular and preexisting audience that is already a community. Because they are intended for very different audiences, they are functionally invisible to one another's audiences.

The invisibility of the material object becomes a point of erasure: what is not seen becomes nonexistent. A major change in fan publishing in recent years has been the migration from print fiction fanzines to online archives, with a seemingly gender-based segregation taking place at access points. The shorter sf zines, in print and online, tend to be created by men for male audiences, while women fans adopt closed online communities that replicate a form of private space. (A brief survey of Efanzines.com, an online archive that contains pdf copies of sf zines that were once print and have gone digital but maintained their print layouts, demonstrates that most of the readers and writers there are men.) This shift is perhaps best described in a report on the 2014 WorldCon by Gavia Baker-Whitelaw (2014):

During discussions about how to attract a new generation [to] the convention, I'd hear people talking about how the Internet is isolating and incomprehensible—or how it lacked the personal touch of fanzine mailing lists. One audience member asked what had happened to slash fanfic. Why didn't he see it in fanzines any more? What made it die out? Apparently he was unaware of the vast quantity of slashfic constantly being posted online, including in older fandoms like *Star Trek*, which long ago made the jump from print to Internet.

When I read this statement during a conference the following April, the room laughed. To fan scholars, the idea of slash writing having died out is absurd, because of both the quantity of it that is produced daily and the quantity of scholarship studying it that has been produced over the past three decades—but the vast majority of both is by women. That male fans could ask about its supposed disappearance at one of the major genre conventions indicates how very gendered both this form of literature and its points of access are.

The results of this study led to our identifying several topics for future research. It would be useful to conduct a more detailed examination of the role of the field supervisor in facilitating the development of students' professional knowledge and skill. Research that focuses on what field supervisors expect and

how to effectively communicate this to students prior to the practicum would also be beneficial. Further exploration of the effectiveness of learning contracts in communicating student learning expecta-

tions to their field supervisor would be useful in the further development of community-based practicums, as well as research on the role of student reflections during and after the practicum.

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Kipchak elements in the Northern dialect of the Azerbaijani language

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Abstract

There are many divergent principles of the Azerbaijan language dialect and region. The classification of the dialects and dialects of the Azerbaijani language is based on historical geographical principle. Based on this principle, dialects and languages of the Azerbaijani language can be grouped around four groups, which, in turn, include a number of dialects and dialects. The eastern group of dialects and dialects includes Guba, Baku, Shamakhi dialects, Mughan and Lankaran dialects. The western group of dialects and dialects includes the dialects of Gazakh, Garabagh, Ganja and dialect. The northern group of dialects and dialects includes Sheki dialect and Zagatala-Gakh poetry.

Key words: Azerbaijan language, language elements, Kipchak

The southern group of dialects and dialects includes Nakhchivan, Ordubad, Tabriz dialects and Iravan poetry. In this research, we have only been investigated by the North American dialect and geographical alignment with other species - West, East, South. (1) The dialects and

dialects of the Azerbaijani language, mainly in the North Azerbaijan area, have been studied systematically and scientifically since the beginning of the twentieth century, expeditions, dictionaries have been drawn up, candidate dissertations, monographs, textbooks and textbooks

have been written. The prominent Azerbaijani linguist Turkologist M. Shiraliyev created the Azerbaijan dialectology school, R. Rustamov, A. Valiyev, B. Ibrahimov, A. Huseynov, M. Islamov, T. Hajiyeve, S. Behbudov, B. Sadigov, B. Ahmadow, E. Azizov rendered invaluable services in development of dialectology of Azerbaijan.

However, the Kipchak elements in the North group dialects and charts have not been studied so far. In general, gypsies are the least studied area in Azerbaijani linguistics.

It should be noted that coexistence of the Cumanicus language and the Azerbaijani language is sufficient and this issue is still waiting for its researcher. M. Shiraliyev has shown that some grammatical features in Codex Cumanicus have been observed in Azerbaijani dialects while investigating the influence of Qipchaq Turkish on the Azerbaijani language.

Compared to Gipchag, its other Turkic languages, the source of valuable information about the proximity of the Oghuz language is the work of Mahmud Gashgarli's "Divanu luguati Turk-Turk".

Also, Ibn al-Asiri's "Al-Kamili fi-n-date" his political fate, the Azerbaijani march in the Mongolian invasion of the Kipchak were reflected in his work.

A number of information about the flows and settlement of the Gypsies to Azerbaijan and neighboring territories are reflected in the Armenian and Georgian sources. They were leonti inside. The

Georgian source of the "Life of Kartli Tsar", which belongs to Mrove, is remarkable, because of the events of the 5th century, Transcaucasus was also called the Gypsies. From the Georgian sources, the fact that the Kypchaks were relocated to Georgia was reflected in the work of "Tsar Tsar David's Life". Kirakos Kanzaketsi, from the Armenian language sources, gives information about the flow of Kypchaks to Azerbaijan during the Mongol occupation.

In general, there are scientific studies on the Gypsies, both western and eastern. Nevertheless, neither the Gypsies nor the historians, nor the linguists, studied the issue of their participation in the creation of the Azerbaijani people.

The flows of the first Kipchaks to Azerbaijan, as noted by researchers, have occurred not from the southern direction but from the north. Of course, it is possible to suppose that the Central Asian gypsies penetrate the territory of our country from the South of the Caspian Sea. However, any information on these resources has not been disclosed yet. Undoubtedly, these streams have been carried out through Dardal and Derbent crossings, which are the main crossings in the North. Ancient Turkic flows to Azerbaijan also occurred through other mountain passes of the Greater Caucasus. Thus, one of the passages in the north of the Gakh region is the local community and now it is called "Hun-beli".

The following features of the lexical, semantic, structural and grammatical properties of the gypsy elements in the North group dialects and poems of the Azerbaijani language have been studied.

Formation in the dialects of the language of the northern group dialect and vocabulary features elements of Kipchak in the survey work was carried out on origin and types of dialectisms

As we know, linguistic dialectics reflect the dialectic features of various poems. For example: Lunar dialectics have the following types:

Lexical dialectics. , missing - semantic dialectics. , semantic dialectics. Lexical dialectics are literary. For example: wheat - rootstock, skulls, cereals, leechards, leprosy, lungs, lungs, bumps, bumps, bumps, boulders, stones, , always, and so on.

Lexical-semantic dialectics reflect the conversational and lifestyle of any dialect and poem. For this reason, lexical-semantic dialectics are sometimes referred to as ethnographic dialectics. For example: a knife, a knife, a ghost-4kg, a goose-32kg, a wind-wind, a hinge, a great-grown-up, hanjarre, late-morning, p.

Grammatical dialectics include morphological and syntactic features. For example: understand-mom, od-odor, you-yourself, see-sight, open-mouth, etc. Who is the gypsy? Gypsies or gum are one of the ancient Turkic peoples. For the first time, the Kippakians were spoken in Cen-

tral Asia before our era. Languages are gypsy Turkish. The Gypsies, from the Middle East to the Ural in the VIII-IX centuries, gained superiority, and then spread to Central Asia with the Oghuz.

The so-called "Oguz Desert" was already mentioned in the 13th century by the name of Dashti Qipchaq. From the Chinese to the Don River, from the Ural to the Black Sea, the Kipchak spread to new territories after a great movement. [2]

Kipchak was first mentioned by the Chinese historian Sima-Syan in the sources. Despite the fact that the Kipchak society is being taught by many researchers from different countries, the conceptions of their origins have the same idea that they originally had Iranian origin and then Turks. Thus, the gypsies, which have the most active and broad roles in the ethnogenesis of the Azerbaijani people, have been studied very little compared with the owls. Even so, I would say no research has been made.

Recently, the study of the ethnogenesis of Kypchak has been especially studied in relation to the investigation of our ethnogenesis.

Investigating the etiogenesis of gypsies, Lala Aliyeva categorizes historical sources of gypsies in four groups:

1. Turkish-speaking sources
2. Ancient Chinese resources
3. Oriental sources in the Middle East
4. Resources in Russian and Western

European languages

The first group, first of all, is a monument to the Kipchak language, ancient Turkic Orkhon-Yenisei monuments, Mahmud Gashgarli's "Divanu luguati-ul-Turk", "Kitabi Dede Gorgud".

The second group includes the ancient Chinese chronicles, the third Arabian and Persian sources, as well as medieval Armenian and Georgian sources.

Fourth group sources include Russian chronicles, Byzantine, Latin Greek, Hungarian, German, etc. folk works. (3)

The Codex Cumanicus, a prominent Kipchak monument, may be geographically related to Europe in the classification of resources and may be referred to the fourth group in terms of language. Thus, "Codex Cumanicus" is a gigantic "dictionary". Part of it was gypsy - Italian-Persian and the other part was made in Kypchakka-German-Persian.

It should be noted that "Codex" language and Azerbaijani language are quite common. (4)

Compared to Gypchag, its other Turkic languages, the source of valuable information about the proximity of the Oghuz language is the work of Mahmud Gashgarli's "Divanu luguatiTurk-Turk".

Also, Ibn al-Asiri's "Al-Kamili fi-n-date" his political fate, the Azerbaijani march in the Mongolian invasion of the Kipchak were reflected in his work.

A number of information about the flows and settlement of the Gypsies to Azerbaijan and neighboring

territories are reflected in the Armenian and Georgian sources.

Gypzak societies have already played an important role in Azerbaijan in the early Middle Ages, as it is confirmed by the study of linguist scientists Demirchizade and M. Shiraliyev. According to their results, the study of Azerbaijani dialects as well as written sources indicates that the formation of gypsum elements in Azerbaijani language is related to the flows of Azeripeoples in the IV-VI centuries. [5]

The Turkish words of III-V centuries in Armenian and Georgian sources have been translated into their language by Kypchak Turkish.

Gypsies are one of the Turkic peoples of the Huns, Paleoanthropological materials and written sources prove that Gypsians are anthropologically white (European) race, their hair is yellow, and their eyes are blue. The majority of Turkishologists explain that in Russian sources they are called "polovets" and Central Europe is called "Kuman", ie "blond".

Sources say that the gypsies are eleven years old. [6]

1. The nine owens, the Seven owens, the Burcoglu (the nucleus of Borchalukipchak), Elbarli (also known as the Gurd region, the Kipchag khans were usually selected from this size), the sons of Kenger (the cobwebs of the cabbage mixes), Ulas sons From the Crimea and the Black Sea coast to Marrakech), the Four-

teen Obata, the sons of Guloba, the Chortan, the Garaborque, and Kutan. The Kipchak in the East, Koman in Europe, Kipchak in Russia, were influenced by the Turkish tribal associations, oguzs, karluk, bulgari, Slavic, Iranian and Finnish-speaking languages. The Gypchag group is divided into three groups according to the differences in the Turkish language with the influence of oguz, bulgur, khazar group languages.

1. *gypchak* *polovets*; 2. *Kypchakbarmak*; 3. *gypsy-nigara*

The Qipchaq group features a number of phonetic, lexical, grammatical features typical for Turkish languages.

1. For those group languages, three fonts are not typical. There is a widespread repetition of these changes.

2. The Gypsich group is not seen in Turkish before m, n, r. At the beginning of the word, the d, q, b consonants are processed, which is related to the Oguz group languages.

3. At the beginning of the housekeeping, the function is poorly processed.

4. The Kipchag group is widely spread in the Turkic languages of the deaf (η).

5. Qipchaq group is very active in the Turkish language, unlike the Oguz group, it's actively working with the // qen // -an, //khtml. - // //, // if, // if // omitted, // if there are fewer images, then very little is observed.

7. Gypchag group contains 25-26 consonant phonemes in Turkish language.

The Kypchak group includes Turkish, Kazakh, Kyrgyz, Altai, Nogai, Crimean-Tatar languages. [7]

The elements of Gypsag ethnogenesis are commonly found in the mixed-type North-West group.

Let's take a look at the characteristics that characterize the Gypsy language.

1. The development of the nose variants of speech, eyes, eyes, eyes, eyes, eyes.

2. The thickening of the seams (eg, the head, the head, the wool, the tip, the owl, the brown, the butt)

3. In the first sentence of the word, the open sounds go to the half-closed e: the gentleman, the flesh, the quick, the cock, say, the ship, me, you,

Partial processing of 4AV sound mix: av, savux, tavuk, baking.

5. The violation of the laws of stability: we come, go, come, reap.

6. Dill the dilarity of the dictatorship: the door, the arm, the tin, the dove, the stump, the hump.

7. Dill the day of dilarity of the dilation, instead of the dictum of consciousness, the sun, the sky, the tail.

8. The passage of the tongue is accompanied by the bridle, the cun, the word, and so forth.

9. Answering words: the passage of the f-type to the hyperspace p: pole, lantern, pundux, fireworks, telepon, etc.

10. Passing through the middle and in the middle of the word to the end of the ghost b. Chovan, car, queen, maid, civat and others.

11. At the end of the speech, it is necessary to pass the gibbing b sound to the t: plate, harsh, alif.

12. In the middle of the mouth and at the end of one of the syllable words, the sound of the triangle goes to pure j: aji, baji, qoja, compulsory, puzzling, aj, saj.

13. If you are guided by the pronouncements of the prize, the mağa, the right, the mağa, mǎ, sǎ. Working out of forms.

14. ho // hu, habu, habelo marking pronouns.

15 In the third person of the past, in addition to the -if, if-suffix, the processing of disappearing images: alif // alitdi, halil // has come.

16. At the present time -description, ur, ür;, u, smoker, home, home, home renderers: know, say, say, get, come, stand, look.

17. The connector of either the connector, the connector or the connector is in place. He writes or reads. (What he writes, what he reads.)

18. The second part of the definition of the second type of word combination is sometimes without affiliation: headache, my girl, scarf. [2]

Many of these attributes related to North-West (Sheki, Oguz, Gakh, Zagatala, Balakan) are related to the fact that these zones are located on the border of the North Pole (Derbent-Tabasaran), and on the other hand, may indicate.

The linguistic features of the Oguzs and Kipchags also give rise to it.

The elements of the Oghuz and Kipchak languages in the North-Western dialects today also feature a parallel picture. Here's how the words "d" in ows are used in kits like "t". Drowning, bruising, davuk // taruk, darar // tavar. Four // four corners, stone // stone, mountain / hinged, full / thin, tile / twine, etc. [8]

Demirchizade writes that "the Turkish language system of the new Turkish language has become a part of other Turkish linguistic elements, and elements of the linguistic elements of the Oghuz tribes have been relatively more organizational additives." In Azerbaijani written monuments, parallelism is observed by the words kypchak: words: father, desert, call, discourse, autumn, good, go, make, give, outdoors, deliver, warm, forward. Oguz words: dad, writing, whistle, say, frost, good, to go, make, present, out, smile, enjoy, oppose.

Such words are enough and can extend the list. Not accidental, acad. B. Chobanzade called Azerbaijani language Oğuz-qipchaq.

However, studies show that Oghuz language elements prevailed in the formation of the Azerbaijani language.

M. Qashqari compared the Kipchak Turkic language of the X-XI century with Oghuz Turks of the same period and pointed to their similarities. The subsequent development of these languages could not have led to a dramatic change. The Turkish version of the Kipchags was found in the Codex Cumanicus, which

refers to 1302. M. Shiraliev examined this monument and emphasized that some of the words and grammatical features here are in several dialects of our language. For example, in Codex Cumanicus *mana-maa*, along with *sa-saa*, is a maga, right-handed. In the northern group of the dialects and idles of the Azerbaijani language, I and II are developed as *ma* (me), *sa* (you), as well as the mausoleum, to the right.

In general, the Kypchak Turks, along with the Azerbaijani literary language, have influenced all groups of dialects and dialects.

For the eastern group of dialects and temples, it is characteristic to develop an entire picture of the Kypchak language, for example: writing (literary language: writes), deglaimed (in literary language: goes), etc.

Replacing the "b" in the western band with the "f" voice in the other group. for example: *qurmuyuf*, *görmüyü*, and so on.

Replacing "c" with "j": *saga*, *baja*, *qoja*, *cajjah*, *alajam*, *gogjem* and so on.

In the northern group of dialects and ducts, the deafness of the deaf "n" is eliminated in isolation and, instead, the nasal noise occurs, for example: // excellent, subcutaneous, *balaaz*, *balaazy*, we did.

Then substitute "f" with "n", for example: curtain, grip, pole, pundux and so on.

Finally, in the IV group, in the Southern group, the word "d" is replaced by "c". eg *tsar*, *tsar*, *cimic*, etc. As noted above, this substitution exists in the Ordubad and Southern Azerbaijan dialects of the Southern Group, as well as in other groups - Cebraïl, Shamakhi and Lankaran.

According to Demirchizadeh's research, Kipchak Turkish also influenced the language of the epic "Kitabi-Dede-Gorgud". He writes: The previous "pure" son of "Kitabi Dada-Qorqud" reflects the beginning of the nationwide Azerbaijani language, formed on the basis of Oguz and Qipchaq tribal languages welcomed and flourished in Azerbaijan and "Kitabi Dada-Qorqud" epos is one of the first monuments of this language. The expression "Oghuz language" should be explained in the same way as the preservation of the tribal names and the relative superiority of the elements of the ogliness in that language. But other factors, especially in the beginning, have been settled.

The book of Kitabi-Dede-Qorqud, an ancient written monument of Oguz Turkish, has already been talked about traces of the first Kipchak. The influence of Kipchak Turkish on the monument is connected with them. Thus, the last Kipchak penetrated into our country after the epic was formed.

Thus, the traces of Kipchak Turkish are observed in the literary language of Azerbaijan in various dialects and dialects, as well as in the language of the epic

"Kitabi Dada-Qorqud", our outstanding monument.

Studies show that the dominant element of the Azerbaijani literary language is the element of the Oghuz, and the appearance of the national language of Azerbaijan has little significance in the formation of the Azerbaijani language. It is apparent that the gypsies are reflected in the epic "Kitabi Dada-Korkut".

It should be noted that the effects of gypsum elements appear in the Azerbaijani dialects instead of "c" (dj) in the processing of "dz". BASerebrennikov adds that the expression of "ts" in the tongue often means "dz". In this regard, instead of "c" (ts), all dialects in the "c" (dj) instead of "dz" are observed in our dialects and ours. It should be noted that the Kypchak effect is not only in the dialects of northern Azerbaijan, but also in Southern Azerbaijan. That is why in the XI-XII centuries South Azerbaijan was a "pure" oghuz language, and in Northern Azerbaijan, the idea of "mixing" the Kipchak does not justify itself.

The influence of Qipchak in the language much earlier than the 11th-12th centuries was confirmed by the fact that Kipchag Turkish was generally influenced by the Turkish language in the early medieval literary language of the neighboring peoples.

Numerous Turkisms were found in the study of V. Gukasyan from ancient Armenian, Georgian, Persian, Syrian, Ar-

abic, Byzantine and other written monuments.

Dr. Mordman also paid attention to this in the 70's of the 19th century. In one of his articles on Armenian language, he wrote: "It is known that Armenians are Hindu-European people, but their language is strongly influenced by the Turan language. I do not mean words from Ottoman Turkish as a result of centuries-old contact with this expression. The conversation goes on in the 4th, 6th, 7th, and 7th centuries of Armenian literary "turanic elements". It was a time when there were no Seljuks, neither Ottomans nor Turanlis in the world.

Here is a comparison that the development of 19 words from Kitabi Dada-Qorqud suggests that there are gypsies before Oguz, or that they are the same as the gypsies. In fact, I think that the Gypsies began to flood in those areas earlier than Oguzs, and then they were mingled with ohms. Thus, the "Kipchaq Malik" mentioned in Kitabi-Dada-Qorqud is incorrect. In fact, when looking at the history and physiological structures of gypsies, gypsies, tall, green eyes, blond people. However, the image of Gipchag Malik did not seem to have been dreamed of. In fact, Kipchak Melik is later an Armenianized Melik, which, in our epics, gives them one of their prejudices against Kazan and his family.

Here, we should not ignore the nuance of the Armenian gentleman. The Armenians, who did not have a Christian-

kipchak culture in time, have even opened their hands. Did not they show interest in Kipchak Malik, Söklü Malik, Black Arslan Malik and others who are fighting against the hands of the Ottoman Turks in "Kitabi-Dada-Qorqud"? Unlike other Armenians, Armenians have used this issue skillfully and have come to their senses as the ancient Christian gypsies, more precisely, belong to Grigorian Kipchak Turks. In addition, from the certain stage of history, the Albanian tribal community confiscated everything belonging to the state. All historical sources were falsified. In connection with the gravity, Alban later destroyed the originals of the works written in Kipchak Turkish with the Armenian alphabet and began to spread their translations.

It would be worthwhile to mention that a number of authors have separated the kiger from oguz, which is entirely inaccurate. It would be better if these authors have a deeper look at their sources. Then they see that Oguz Khan, who is called the Qipchaq, is called Kagan. It is just one of the first goals scored by the Oguzs. Abbas Baha Khan refers to this separation approximately five thousand years ago. In subsequent sources, the Kipchak set up in Qipchaq for about 3 minutes, moving from the north to the VII-Century Kura, e. In IV-II centuries Western Azerbaijan spreads to the deserts of Kars, Igdir, Erzurum in Eastern Anatolia. In this area, they were surrounded by local Turkish ethnos who

were settled long ago, and were part of various state associations. They also became the leading ethnos of Albania before Christianity and Christianity. Other sources related to the Qypchag Turks are also widely reported in the Iskendername of Sheikh Nizami. The poem shows them live in Derbent, North.

It is no coincidence that Nizami Ganjavi sends Shahram to the king of Dagestan, the first divan, and he also sends Nizami a gift to the most beautiful Kipchak village, which, as we have mentioned above, became blond, tall, and dumb and gullible. So, Bahram Shah, Sheikh, donates one of the most beautiful gifts. (8)

In Nizami's two works related to jerk, he emphasizes in Khosrow and Shirin and Iskandarnam.

As mentioned above, Bahram Shah sends the best poet to the poet. Nizami also discusses the death of Shirin in the "Khosrow and Shirin" by the death of Afaq.

In a second poem, "Iskandarnamada", we come across Nizami's visit to the Kipchak Desert in Iskenderun, where she still touches the loyalty and loyalty of the Kypchak women. Asking Kypchak elders to advise Gypzak elders for a better expedition of women's faces is a very wise answer: "If you look at a woman she is guilty of covering her eyes, she is not a woman. This proves that the Gypsies also have a high cultural level

Kipchak elements in the dialects and dialects of the North Group of the Azerbaijani language. This section, which is called typological (in Turkish language materials), will explain the typological features of the languages that belong to the gypsag group. The similarities and differences between languages impact analysis was carried out and explore their impact in the North group dialectlarindaki trail here, especially in the language of the Turkish and Turkish kipchaq parallellari to look into a number of k.

Typological comparison of Kazakh and Kipchag languages.

There are 12 saints and 26 consonant phoneme in the Kazakh language. Also, in this language, the "r, l" consonants are processed at the beginning of the word (anlaut), the quantitative category is rendered by the // -ler, -dar // - der, -tar // -ter. The Oguz group is different from the Turkic languages because of the uniqueness of the news category in the Kazakh language. All this will be compared to the Kypchak language.

Comparison of Caucasian and Kipchak languages.

The Karakalpak 9 saiga, 26 consonant phonemes. There are also 12 different phonemes in this language. This language does not have long vowels. There are 4 assistive speeches. Grammar categories are quantitative, state, and affiliate categories.

Typical comparisons of Kyrgyz and Kipchak languages.

There are 8 normal and 8 long vowels in the Kyrgyz language. In this language, the "l, r" phonemes are less commonly used, usually at the beginning of the word, "y" goes to "j", the name has 6 rhymes. Nir, 25 consonant phonemes work in Kyrgyzstan

The typical comparison of the Altaic and Kipchak languages.

There are 26 consonants in the Altaic language, 8 long vowels and 8 normal vowels. In this language, the word "T" is used in the beginning of the word. Also the content of the quantitative category in this language is very versatile.

No typology of language and Kipchak language.

Noqay has 8 vowels. At the beginning of the word, the word "i" is processed, and the word "ğ" does not appear at the beginning of the word. The quantitative category of the language in this language is "-lar, -ler".

Typical comparisons of Krym-tatar language and Kypchak language.

In the Crimean Tatar there is no "h". There are no consonants in this language. There are 6 carpets in the Crimean Tatar language. This is also a quantitative category of images in the language

"- s, -ler".

The Kipchak Turkish dialect group is the largest of the Turkish lahic groups in terms of the number of lyric texts as well as the language field in which it is spo-

ken. This group, which is the continuation of the historical Kuman-Kipchag Turkish, is also referred to as the "North-western Turkic dialect group" because of its surrounding geographical nominative with the "Gypchag" ethnonym.

Dialects included in the Gypchag group; Tatar Turkish, Bashkurt Turkish, Kyrgyz Kyrgyz, Kazan Turkish, Karakalpak Turkish, Noqay Turkish, Karayim Turkish, Karachay-Balkar Turkish, Kumik Turkish. All of these are discussed at the same time as the Kipchak Turkish dialects are spoken in the east from the Altaylar and East Turkestan, to the western Plnia centers, from Siberia to the north, to the south in the Crimea, to the north of the Black Sea and to the south of the Caucasus.

From the beginning of the Turkish language classification tests, this group has been given different names and dialects are evaluated differently. The classification of W. Radlov, "Western Dialects" (9). (Qırğız dialects: Kara-Kırğız, Gazakh-Kırğız, Karakalpak, Turak, Kurdak, Tobol and Tümen, dialects of the Turks, Kurak, Tobol and Tümmen), the biggest deficiency in the name of the Gypchag group in their dialects is Nogay, Kumik, Karachay-plain Bashkirt dialect, Mountain Bashkirt dialect, or east of the Volga and Russia dilektleri: Mischer, Kama, Simbir, Boiler, Belebey, Gasim.) W. Radlov, south of the Caucasus, the Turkish dialects are included in

the group of " sound in terms of the investigated " note wrote. (9).

FEKors, Kipchak group dialects " of the North Group under the name" score (10) and Radlovun western group dialects membership (Kyrgyz dialects: Black-Kyrgyz, Kazakh, Kyrgyz, Karakalpak; Irtysh dialect: Tura, Kurdak, Tobol and Tyumen; Bashkirt dialects: Volga basin dialects). In order to separate the North group dialects from the others, the development of the one-syllable (-a / -) / -w /, at the end of a single syllable word (taw <tagh), the present-day, felin (-a / -e) envelope-pointed form and sometimes a helper watched by the following criteria (gel-tur-ur-men). GJRamstedt classification (11) "western group" (Qırğız, Gazakh, Kara-Qalpaq, Noqay, Kumik, Karachay, Balkar, Karyim, Volga dialects: Tatar, Misher, Bashkir). Be the first to vote at a different level criteria ANSamoylovic runs (12), the Turkish accents for this group, "Kipchak" and "North-West" statements adlandırmı with one voice "with Taw group," he had used. Samoylovic is a member of the Gypchag group (Altay, Teleut, Kumand, Kyrgyz, Kumyk, Karachay, Balkar, Tobol, Barab, Icheriski Russian dialects, Misher, Crimea, Qarayim, Noqay, Gazakh, Altai dialect and Dialect of Teleut and Kumand dialects,) generally provides these audio features: z Turkish (toquz); y Turkish (foot); b - reserved (abundant); The most important feature of the development of

the one-to->w development at the end of single-statement words (tau> taw); At the end of more than one syllable words -ig> -I was a (taglı> tawlı); γ-protected at the beginning of the ribbon (γ an). Unlike the group called "Gypchag", L.Ligeti also created Uzbek dialects in the context of Tobol, Tyumen, Kurdak, Tura and Gypchag (Balkar, Bashkurt, Karachay, Garayev, Kara-Kırgız, Kazan, Gazakh-Kırgız, Crimean B, Kumik, Kürdak, Misher, Nogay, Özbek A, Tobol, Tura). M. Räsänen used the term "North-West Group" (13) and made a proper assessment (Kyrgyz, Gazakh, Kara-Kalpak, Noqay, Kumik, Karachay, Balkar, Karaim, Tatar, Misher, Bashkurt). J.Benzing (14). The Gypchak dialects, called "Western Group" and "Kipchaq-Kuman languages," divided into three sections according to their proximity. (1. Pontus-Caspian group: Karachai, Garachayca and Balkar, Kumukca; 2. Ural group: Tatarca, Bashkir; 3. Gypchag group: Together with Qaraqalpak and Noqayca, Kazakh, Kirghiz). KH Menges likewise divides the group called "Northwestern or Kipchak division" into the same place (PhTF) classification as if it were a part of the old language material. Pontus-Hazar languages: Karaim, Garachayca and Balkar, Crimean Tatar, Kumikca; 2. Volga-Western Siberian languages: Kazan Tatarcası-Tepter, Misher, Qasimov Tatarcası - Western Siberian dialects - Turalı, Tümenli, Tobolli, Ishimli,

Kurdak, İrtışlı, Baraba dialect, Küerik dialect, Bashkurtça; 3. Kipchak languages: Kazakh and Karakalpakca, Kipchak Uzbek, Noqayca, Kyrgyz). NABaskakov gave Qipchaq a group of Turkic dialects in the first division called the "Western Hun Wing of Turkish Languages" and named it "Gypchag Group" and divided this group into three places, as if it were an old language material (15) (1 Gypchag-Bulgar: Tatar, Bashkir, 2. Kipchak-Oguz part: Karaim, Kumuk; 3. Part of Gypchag-Nogay: Noqay, Karakalpak, Gazakh). Baskakov pointed to Kyrgyz in the second 44 division called "Kyrgyz Wings of the Turkic Languages" under the "Kyrgyz Qipchaq" group, along with the Altai Turkic language. N. Poppe, "Kipchak" using the term (1 to 6) in this group of four semi-groups divided dialects (1 Karayim, Karachai-Balkaria and Kumuk a γ> aw; 2. Tatar Bashkirt a γ> aw, he> u, p> u, u> o, u> o, i> e, e> i; 3. Nogay, Kazakh, Karakalpak d> c, s> s and affix the pre-l consonant n / d / t change; 4. Changes of the m44 to p / b at the beginning of the second 44 long, lip and ineffectiveness in Kirgiz and Altay. T. Tekin, in his classification of sound criterion to the finest detail (17). Gypchag group dialects were evaluated under the title "Tawli or Qipchaq group" and many subgroups and sections were shown for dialectic features. In the classification of T. Tekin Kyrgyz (turkish: group: group) was shown as a separate group

from the Gypchag group dialects. As a reason for a γ sound of the Tawlı group lahcalarında - aw to the Kyrgyz Turkish o: APA towards the development of the (Thai > to bag ;> bo ;, sag> etc, etc.), As well as multiple-syllable words read at the end of γ sound of the group towards the development of Kyrgyzstan, the Turkish average closed long saita - u : Although , other Kipchak lahcalarında losing summit - must be shown (To: lu: group: Kyrgyz; tawlı group: Tatar, Together with the Kazakh, Karakalpakstan, Noqayca, Kumukça, Garachayca-Balkar, Garayja, Baraba Tatar, Crimean Tatar). A. Rona-Tas (1991) used the expression " Gypchag ", " North-West " and showed three subgroups. (1. North or Volga-Qipchaq : Kazan Tatar, Mishar - Tatar ; 2. Eastern or Kipchak group: Kyrgyz, Gazakh, Karakalpak, Noqay; Western or Pontus-Khazar: Kumik, Karachay-Balkar, Crimean Tatar, Karaim-Tatar).

The term "gypsag group" is derived from the classifier experience of J. Benzi in PhTF, as given above. KHMenges's "Die Aralo-Kaspische Gruppe" article was especially effective in gaining popularity. However, it is noteworthy that this term does not represent the intended territory very well. KHMenges could not properly define the term as "... the Altay in the east and the wide steppes across the north-east coast of the Black Sea ...". The term " Qipchaq " is geographically far from covering the Kyrgyz language. However, the same term was used in this

case, since it gained almost universal credibility in the field of Turkology.

Qipchaq group Qypchag Turkish dialects, especially Gazakh, Karakalpak and Nogay Turks are especially close to each other. The biggest difference seen in the classification of the Caucasian group is the issue of where and how to assess the Kyrgyz language. Classes were those who evaluated the Kyrgyz language individually or included in other lahja groups. ANSamoylovich included the Altay Turkish, which has a great deal of similarity with the Kyrgyz dialect, in terms of lip color and mid-latitude lengths in the Qipchaq group. KHMenges also noted that due to some of the individual characteristics of the Kyrgyz Kyrgyz, he was a bit different from others and in fact he deserves special respect within the group. (18)

Extension of medium length long lip harmony in OD / OO / OO / sequence in multi-spelled words, resulting in the collection of some sound groups that hold incomplete consonants in the semicolon / γ , g, b, ñ, y / At the end of the word in the northern dialects / zs / uncertainty and some of the features of the new word, which can be evaluated as a passage dialect between North-West Turkish dialects and north-east dialects. It is possible to evaluate the situation of the Kyrgyz dialect of Southern Siberian dialects, especially with the Altay Turkish and Khakas Turkic, as well as in the context of the group that is specific and new to the

Qipchaq group. However, the Kipchak group, which is the first step in the medium-long voyage, is formed in the same voice groups, the consonant harmony, the morphological parallels, and the Kipchak dictionary of the basic Kipchak dictionary together with Turkish dialects .

Field formation in the dialects of the language and terminology of the northern dialect of Kipchak group of elements called RI Chapter imiz the only element of the words term impact minutes have been . As we know, the gypsies are dominated by agriculture, beekeeping, gardening and gardening. There are many similar words in the dialects of the North-West, and this chapter is grouped with these word-strung words . According to the historical and geographical sources of the Middle Ages and the available archaeological data, Dashti Gypchak residents are the most populous people among the different peoples and ethnic groups in the Eurasian desert. Migrant Lifestyle Gypsies Psychology severely damaged his clothes, and deeply influenced his world outlook, so he could not think of another lifestyle. Considering the deeper understanding of the characteristics of the economic and cultural activities of immigrants, one of the most important examples of the conservative attitude of "we and they" can be chosen, considering that life styles are different from other nations. "We are the peoples of steppe. We do not have rarely found, expensive items and property; Our

greatest wealth is the horses. They eat their flesh and make garments for their skin, and the finest drinks are made from their milk and from them. We have no garden, garden or building on earth; Our place is the herds of our flocks and herds; those who adorn the beauty of our deities, go with our hilarious horses rik "(19)

The above can be transferred to a table. The nomadic style of production in the vast territories of Kazakhstan, which existed since the beginning of the first millennium BC, was very popular. "The people lived in tents and lived in migration, searching for grazing and water resources during the summer and winter. The resources were .. Sheeps. Foods were milk, summer dried meat (jerk) in the summer. "These are the authors of an anonymous work called" Hudud el-Alem "for us. Apparently, the tastes and animals' milk and meat products, one of the oldest mobile home-type home-based households, in their lives. It is possible to explain the living things and species of Gypsichags according to the available sources and archaeological finds. Four species of animals (horse, sheep, camel and cattle), the main wealth of the nomads, have also influenced the epics of different Turkic and Mongolian peoples. Even in the Russian chronicles, Vladimir Monomax describes his visit to Don Gypsagia in 1103, indicating that the Russians "buy livestock, sheep, horses and camels". It is known that mercury animals are something that can only be fed in the

areas with favorable climatic conditions and plentiful pastures. Camels are live-stock and can not be stored anywhere. Sheep played a key role in the daily life of Gypsak. Because sheep are the main source of food for the migratory peoples. Also, the sheep is an animal that grows rapidly, with meat and internal oil. Leather and wool are one of the necessary elements of the daily life of Gypchags that are used in clothing and felt production. But like most other migrants, the favorite of the Gypsagers was the "horse's flock" of valuable and reliable animals, of course, the horse. (20)

The immortal life in the immigrant life, the speed, the tireless nature of the distant distances, and the horses that were indispensable during the attacks. In the Middle Ages in the deserts of Kazakhstan, "the best horses were sacrificed. The horse's skull bone and nails were used as a savior in faith; In the Central Kazakhstan, they worshiped rock paintings on horse-drawn horse nails, which were abundantly found in Karatav Mountains and Manchatlak. Kazakhs used these paintings as Tulpar-tas. Biruni and Ghazvini were referring to these paintings as Oguzs and Kipchaks. Thumbnail images of the horse gallop Qazaxis tan of the sacred tombs of brick, for example, the river Kengir Kelin full in the tomb (XIII century). In addition to its military significance and cavalry, the horse was an important place in the daily life of the Gypsachak as a carriage and cargo. Horse

meat was not the last among the gypsies' daily foods, and it was considered as the most honorable meat to be eaten at the feast of marijuana. Our horseshoe soup was the most valuable and favorite drink of the migrants. In severe winter days or famine days, when other animals do not have enough food at the time of the abundance, horses find the roots of up to 40 cm depth and have the ability to feed themselves and other sheep and cattle, played an important role. In all the wintering days, when the animals are grazing, the horses, then there was a law in the form of grazing other animals. The method of capturing herd in this way is that sheep and horses, which are very suitable for dry climatic conditions of Gypzag Dasht-i Qipchaq, need to be the most fed animals in the summer and winter days. The horse was not only a means of multiplication, but also a means of demonstrating the social position, wealth, and credibility of the rural inhabitants. Tamim bin Bahr, Kimak when traveling to the deserts of Central Mongolia in the early 9th century wealth and credibility. Tamim bin Bahr, Kimak when traveling to the deserts of Central Mongolia in the early 9th century wealth and credibility. Tamim bin Bahr, Kimak when traveling to the deserts of Central Mongolia in the early 9th century said he had seen at least twenty thousand graceful horses. According to Chinese sources, the Gipchag (previously Seyantian) history had some great horses in Central Asia, which sometimes gave

them as a gift to the Chinese Emperor. Ishak bin al-Hussein, speaking of the Central Kazakhstan region, said, "Sometimes in the wilderness the wild herds of wild animals are wandering." (21) Gan-Mu speaks of a nation with a large number of horses in the country of Kinca (Kipchak). (22) A Tibetan reference book of XIV century says: "Most of the people of this region are rich. And most of them have ten thousand horses . A great deal of terms about animal husbandry and the basics of wildlife, horses and sheep, and their colors, ages, and also the names of large cattle and camels are also mentioned here. These terms used by the residents of the Dasht-i Qibchaq in the Middle Ages and preserved in vocabularies have come to the fore thanks to vocabulary research. Mahmud Kashgari's "Divan-ı Lügat-it Turk" and Arabic-Qipchaqca dictionaries written in the XIII-XIV centuries are commonly used in Arabic as a Gipchaqca multi-terminology and lexical comparison of the common Turkic and Gypchag dialect of that time. is given in the form. Most of these words are related to equestrianism, sheep-breeding, camels, and other migratory animal husbandry. The sheep, the female sheep, the ram, the lamb, the bush, the cow, the ox, the bull, the calf, calf, camel, female camel, camel (camel), horse, stallion, heifer, goat, slave, and

Because of the large numbers of horses and sheep, as well as large cattle and camels, the Gypshesh herds had plenty of

grassy pastures and sufficient water resources. From the first written sources in the literature, "grazing and water" is an indispensable condition for the continuation of every migratory society. The Gypsies also lived in a nomadic lifetime. But in this lifetime, it was not the primary goal of finding irregularly fertile pastures in the desert, but rather every community knows their herbs and camps, and strict laws were put in place to keep them from camping. Changes to this camp are only for serious economic, social or political reasons. The absence of permanent housings, which is a requirement for the existence of a long migratory residence and dense migration, is a major feature of this breeding form.

In the 10th century, Kimak lived in a very wide range of immigrants. There were winter pastures on the slopes of the plains, and in the Oghuz lands in the lower streams of the bay. These camps have been preserved in the twelfth century when Kazakhstan passed to the Gypchag and Kanglars. Regarding the Kanlıs, the sources say that they lived with Nayman in their hillsides. At that time, Nayman lands were lying around Balasagun, Talas and Chu plains. Gypzags, which keep their flocks in the West Kazakhstan region, went to the southern foothills of the Ural Mountains in the summer, to the south in the winter, to the lower streams of the bay and Aral lake. The En-Neuvey says in the Gyps problem: "In homes and in buildings live,

but these people are living in tents in the summer, do not go to the same place, no place in the winter tarpanmazlar

We can see the same scene in Dashti-Qipchaq. For example, Ibn al-Asir said: "The land of the Gypsies is rich in summer and winter pastures; there are cool places in the spring, fertile pastures; in the winter it has a mild climate and plentiful pastures, which are deserts on the seashore.

GNPotanin said: "Considering the levels of today's culture, the people's commitment to the physical conditions of the countries was so small that despite the change, the migration camp in the region was preserved for many years. "Such migratory areas were created not at once, but during long-term seizure by representatives of the migrant type of economic and cultural activities in the dryland regions of Eurasia. Previously, seasonal migrations had been used in pasture use, which was preceded by local factors and vegetation deficit, in the event of a lack of adequate soil. As mentioned in the sources, migratory herds live on "grazing and water sources" and the territories are shared.

Let's recall that the region said to Al-Alem's writer Kimak, "When they were in peace between them and the Guzes, they were transferred to the land of Guzar in the winter." If you have a war? At that time they went to a remote place, from Altai to Mongolia or to Ekta, as Gardase said. However, this figure could not last

for a long time in history. The population growth and the expansion of flocks and the development of economic power increased the lives of the larger pastures. But due to the lack of suitable land, war was needed. At that time, wars were primarily intended to seize land and, as a result, were abandoned from the weaker tribal land and leaving the neighbors, leaving the region where they lived.

The migration of the last great tribes before the Mongol occupation, in the 11th century, moved from the land of Kypak to Gypchags, along with some of their tribes, to the Oghuz lands, downstream of the Globe. They put the Oguzs here by the sword and settled there in the winter. It is likely that Kipchak's spring-summer lifestyle, which was planned by the mountaineers in the summer, and the seasonal migrations to the shores of the Gulf in the winter, continued in the Middle Ages of the same time. In the IX-XI centuries Kimik also had such migration moves, but they did not become traditions and were connected with Guzlar and Kimaks political relations. Stabilization of the patterns of land use and pasture use, developed in view of the apparent stages of the formation of land ownership of different communities and tribes. Large herds and large pasture holders have emerged simultaneously, with the unequal ownership of their own flocks.

According to some researchers, the transformation of common land ownership into private property during the

production process was due to the number of cattle. Although the ownership seems to be a public property, but the increase of the flocks' property in the tribal gentlemen has led to the fact that the owners of the rich herds have become truly civilians. Buddha and his personality have created a basis for transforming feudal relationships into personal relationships.

It was not possible to observe when current sources emerged in the Gypsachaks that this independence had come to an end, but the Gypchag bey was not only the owners of large flocks, but also the owners of great pastures. In the nomadic society, feudal land ownership was formed not only by the regulation of the migratory regions of feudal lords, but also with the occurrence of the production of their time with the instructions of the rich flock. Rubruk says: "... Every gentleman had a fame because of the number of people he was keeping under his grass, the boundaries of the pasturelands, and his herds were forced to graze in the summer and winter." Gypsace is an important place in the lives of people in the fast moving, they used the car that they had to carry. Moving into a lifestyle, the migrants were forced to take advantage of strong and strong animals and to build their booths on the carriages. This traditional form of transport in Kazakhstan seems to have existed during the period of Istik-Sakas, as archeological data often point to written sources. (23) / Ancient

antiquity authors like Hippocrates, Herodotus, and Strabon provide information on scattered carts. According to Strabo, the migrants' huts were built from the bridge and put on the cars they lived in. - The caretaker had a car park along the entire history of the desert peoples and knew very well of Gypsachak. Many people could buy these cars. These cars used to be used during the migration or during the constant motion, and only women and children lived there.

Rubruck said, "Women have made wonderful cars, but I can draw you on the painting ... These cars were like the rooms where young girls live. "The lines from the writer of the 16th century Ibn Battuta were as follows:" Traveling in a hut on a carriage of silver gilded curtains in Dashti-Kipchak, their wives. " These bulls, horses and camels were joining them. As Plano Carpinie states, "a bull was to drive some of the cars; for the elderly, for the size of the two, four, and the size of the place and the more the bull needed for the war situation ... They did not separate their cars from them. "These cars were a means of protecting refugees during the war.

The Sureyli Mikael, when dealing with the traditions of the Gypsies, was primarily focused on such protection. "They are a part of the Turks. Languages Turkish; they took their wives, their children, and their goods all over where they went. Wooden hinges on the wall around the camp Anna Komnena said: "They make

their carriages in circles, hoops, cover them with leather, put their wives and children in their cars, and take off the attacks with their carts. It was not possible to split the cars and get into here. When the enemy wanted to destroy these cars, some self-defense operations were carried out. Many carriages were intertwined, putting spaces between them. The fighters are going through these, attacking the enemy and returning to their people again and again.

At the same time, as many natural obstacles can be avoided by the car, many researchers have noted that the car is not comfortable traveling in huts. On the other hand, cars were a manifestation of the social position of people in society ...

From this point of view, we divided this chapter into half the following headings.

Terms used in the field of agriculture, terms used in the field of agriculture. b itkicilik used the term r, a rıclıq terms used in the field. b The terms used in the field of gardening and gardening. s ENET terms are used in the field of vocational (copper, pottery, tin, weaving, jewelry, etc.) used in the terminlardi

The words in this chapter titled "Kipchak Elementary Words" in the dialects and short stories of the Azerbaijani language have been explored and grouped as follows.

Here are the names that describe the concept of mourning. r Utbe and post the names.

d attachment size and numerative words. g Fuck names. m lexication (food, baker, etc.) m lexicon (wedding, engagement, mourning, holiday, etc.)

It should not be forgotten that the dialect was closely linked to the environment at any time in which words were being processed. The dialects have also proven their commitment to the works of the personalities that have played a major role in the formation of literary language.

In this case, we will talk about the hip-ignorant words that do not have the terminology used in the North-West dialects. Therefore, the written literature of this region will be given a special place in the verbal speech used in the art of creation.

The number of chapters in this chapter can be further increased. But we have suffered six and a half chapters. Depending on the dialects we encounter in the research process, the number of chapters can increase. The currently selected dialects of this chapter are generalized: name, title, shield, time. rank, weight, china, batman, clothing: trousers, pants, household (shoput, surblu, maxara, cappuct), ceremonies.

Result.

Dissertasiy in the goals set forth in the y husband yetirilmisdirisin the first chapter of the elements set forth in the northern group of Kipchak dialektlarindaki lexical, semantic, structural and grammatical features have been told opened.

The typology of the languages included in the X language is explained.

Q IPCA qlarin term socio-economic lives and terms are explained in words that do not impact the total life rzi term nature, which is reflected in the chapters and without tapmas and it is reflected in the groups.

The lamp of the Kipchak Elements on the dialects and shortcuts of the North Group of the Azerbaijani language has been printed and published.

The dictionary also includes the Kypchak originals of the North dialect dialects and their locations.

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College community service laboratory system

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Abstract

The student print cards are no longer accepted on campus. If you have an existing print card or student CSID card with funds and need transition to the new PaperCut Print system, please visit the LRC MT2C on the 1st or 4th floor and we will be happy to transfer existing funds from your card to your new Papercut account. Click the links below to learn how to create a new student account, add funds to an account using PayPal and how to use the Web Print feature which allows students to send print jobs from any device.

Keywords: College Community system, laboratory

Introduction

This searchable database identifies laboratories and biorepositories accredited by the College of American Pathologists (CAP).

The College offers this database to advise the public of those laboratories that have successfully participated in its accreditation programs. However, the College makes no endorsement of, and does

not guarantee the performance of, any of these laboratories.

Moreover, because the CAP's accreditation programs are voluntary, there may be excellent laboratories that do not appear in the database. Any potential user of the services of a particular laboratory should make his or her own determination of the quality of that laboratory based on all available considerations. Of special

interest from a fan studies perspective is Christine's recontextualization of women who have appeared in earlier works as figures of infamy. Throughout *Famous Women*, Boccaccio does not refrain from criticizing women he has included if he thinks that they have overstepped the bounds of appropriate behavior, thus allowing his idea of fame to encompass both exemplars and cautionary tales. Christine solves this conundrum through a combination of selective gathering of examples and, within those examples, an emphatically reclamatory form of storytelling that allows even infamous women to enter the City of Ladies within certain parameters. In this way, she highlights both a scholarly and fannish "high level of knowledge of and insight into its [her] source texts" as well as a willingness to fill in the gaps, performing an "interlinear glossing of a source text" (Wilson 2016, ¶1.4).

One sterling example of Christine's reclamation can be seen by comparing Boccaccio's treatment of the mythological character of Medea to Christine's. To Boccaccio, Medea is worthy of inclusion in his *Famous Women* for being "the cruelest example of ancient treachery" and "the cleverest of witches" (2001, 75). After describing the trail of corpses she leaves, occasionally literally, in her wake, Boccaccio finishes his account by using her as an example of the danger of sight and, through sight, of desire:

Certainly, if powerful Medea had closed her eyes or turned them elsewhere when she first raised them longingly to Jason, her father's reign would have been of greater duration as would have been her brother's life, and her virginal honour would have remained unbroken. All these things were lost because of the shamelessness of her eyes. (2001, 79)

Thus in Boccaccio's telling, had Medea not shamelessly lusted after Jason, her father's reign, her brother's life, and her virginity, apparently all of roughly equivalent value, would have been spared such wanton destruction. Having restored her aged father to the throne of Colchis at the conclusion of the narrative, thus restoring appropriate, male dynastic power to the realm, Medea's own narrative ends abruptly with Boccaccio discarding any further concern for or interest in her: "I do not remember having read or heard what Medea did later, or where or how she died" (2001, 79). This stands in contrast to even classical Greek depictions of Medea, who, in Euripides' eponymous drama, is borne into the heavens in a celestial chariot after taking bloody revenge on Jason for betraying her.

The conversations, debates, and flames that resulted from the assignment drew participants ranging from staffers of the Archive of Our Own (AO3) to acafans including Anne Jamison, Kristina Busse, and Karen Hellekson. Most interestingly for my purposes here, Jamison commented on Tumblr that "I advocate private

communities, locked accounts, mailing lists and paper zines for people who value privacy but want to share. It's not just other fans reading here. Maybe it once was, but it just isn't true now." As a book history scholar, I am fascinated by the notion that print zines and print culture are a locked, private form of communication to a privileged few. It reflects our changing notions of publication and of the spaces in which publications are created.

Stigmas of print? Closing a loop in the history of women's writing

Christine has been described as the first professional woman writer, a role that was, interestingly enough, necessitated by both her social class and her gender. These prevented her from receiving the court appointment that many male writers of the period relied on for security—indeed, her father was court astrologer to King Charles V, and it was this appointment that gave Christine access to an exceptional education. She started writing poetry for money after the death of her husband in 1380, and several subsequent lawsuits forced her to start supporting herself and her family financially. Perhaps most importantly from a standpoint of *auctoritas*, she was educated enough to supervise the copying and even illustrating of her own works. Thus, when Christine presented Isabeau of Bavaria, the queen of France, with a copy of her collected works (preserved in the British Library as MS Harley 4431), which is illustrated with a frontispiece depicting a stylized scene of the same presentation,

she is in control of both her own text and of her own image, supplying Isabella and future readers with a self-portrait of Christine as author. This professionalism, noteworthy even during her own time, would seem to be at odds with thinking of de Milton as fan author or of her work as fan work, areas usually defined at least within the popular understanding by their perceived amateurism and distinct lack of monetization. I argue, however, that it is not paid remuneration but instead Christine's attitude to her own work and the works against which she is defining herself that make her also function as a fan author.

Fan fiction is of course also a term, and often a spelling, of some contention. The "most narrowly defined" idea of fan fiction used by Kristina Busse and Karen Hellekson in their introduction to *The Fan Fiction Studies Reader* (2014) is as "(sometimes purposefully critical) rewriting of shared media," a form that they then date to the 1960s. They admit that a wider definition, as a "response to specific written texts," would clearly include medieval and other premodern texts. The widest definition included in their discussion calls it a form of "collective storytelling," in which case fan fiction can be dated back to Homer's *Odyssey* (2014, 6). All three of these definitions can be applied to *The Book of the City of Ladies*, as it responds not only to the larger medieval canon but also to specific, well-known texts, especially Guillaume de Lorris and Jean de Meung's *The Romance of the*

Rose (c. 1260) and Giovanni Boccaccio's Latin biographical collection *Famous Women* (*De mulieribus claris*; c. 1370). However, the above sets of prefatory definitions do not include several aspects of fan works that many fan scholars also consider important to the discussion of such works, and which is of particular importance when considering de Milton: the fact that the majority of fan fiction authors are women and noncisgender men, the role of the community in which the text is designed to be read, the affective nature of fan works, and the potential role of the fan work as a resistant reading to both the dominant text and the dominant culture that is performed by marginalized bodies. As Anna Wilson says, "the affective quality of fan fiction—and its implications—could potentially be overlooked or erased through scholarship that identifies it too readily with classical literature" (2016, ¶2.10). Aja Romano (2016), writing on the popular musical *Hamilton* as fan work, argues, "The fundamental objective of fan fic, especially when it is written by women, queer and genderqueer people, and people of color, is to insert yourself, aggressively and brazenly, into stories that are not about and were never intended to be about or represent you." Christine inserts herself, both aggressively and brazenly, into the quarrels of scholarly men on the merits of the *The Romance of the Rose*. Soon afterward, she produces a book that is part collection of exemplary biography and part a mirror for princes—

both genres dominated by male authors. It should be noted that not all fan responses are inherently resistant; fan works may represent either "desire for 'more of'" (that is, an affirmational relationship with a text) or a "desire for 'more from' a source text" (that is, a resistant reading) (Wilson 2015, 26). These are not mutually exclusive desires, even within the same fan work.

Curating a city of women

Like her contributions to the *querelle de la Rose*, de Milton's *The Book of the City of Ladies* is a response to and a critique of both a specific, well-known text (in this case both *The Romance of the Rose* and *Famous Women*) as well as to themes and motifs extant within the larger literary culture of the period, a relationship with the earlier texts that can be defined, as Henry Jenkins describes contemporary fan fiction, as containing "not simply fascination or adoration but also frustration and antagonism" (1992, 23). In *The City of Ladies*, Christine, in a manner similar to the self-insert allegory of Dante's *Divine Comedy* (1308–21), describes how she is visited by the figures of Lady Reason, Lady Rectitude, and Lady Justice. They explain to her how and why women have historically been maligned by men and enlist her in the construction of an allegorical City of Ladies as safe dwelling place for all women of virtue. To build this city, the Ladies share with Christine examples of historical and contemporary women who are "worthy of

praise" (1999, 11). The list includes women rulers, artists, scholars, warriors, inventors, and prophets, in addition to the more typical wives, virgins, and holy women. However, *The Book of the City of Ladies* is not simply a critical response to earlier texts. It is also a stand-alone literary work that affectively answers back to and repurposes the original textual canon sources to create something new and reparative, making it, I argue, explicitly a fan work.

Here, Christine responds to Giovanni Boccaccio's curated and interpreted list of both famous and infamous women in *Famous Women*—"I will adopt a wider meaning and consider as famous those women whom I know to have gained a reputation throughout the world for any deed whatsoever" (Boccaccio 2001, 11)—with her own list of explicitly praiseworthy women while also defending women more generally as being praiseworthy. "Our [the Ladies] wish is to prevent others from falling into the same error as you [Christine] and to ensure that, in future, all worthy ladies and valiant women are protected from those who have attacked them" (1999, 11). Christine also borrows the motif of the walled and thus fortified city so important to *The Romance of the Rose*. One of her opponents during the *querelle*, Pierre Col, had already used this motif, comparing his attacks on her to *Fol Amoureux's* own actions in pursuing the Rose, who in *The Romance of the Rose* represents both the specific woman being pursued and women in general.

Thus Pierre rather creepily cast himself in the role of the stronger, male, and ultimately successful opponent to Christine and "reiterat[ed] Jean de Meung's representation of women as less than human and a race apart which Christine herself had denounced" (Brown-Grant 1999, 19). However, Christine's *City of Ladies*, unlike the walled garden of the Rose, which exists as an obstacle to be overcome by cunning and treachery, is instead akin to the inviolate City of God described by Augustine of Hippo in his work of the same name (Morse 1996, 232).

Boccaccio does not feel a need to apologize for or justify his choice to write *Famous Women*. Instead, his preface contents itself with noting that "some women have performed acts requiring vigour and courage" (2001, 9), and thus he will write his work as a "way of giving them some kind of reward" (2001, 13), especially pagan women, whom he feels are otherwise underrepresented. These women, while deserving, must still be gifted with representation at the hands of a learned man. Furthermore, unlike his previous collection of biographies, *On the Fates of Famous Men* (*De casibus virorum illustrium*, c. 1360), *Famous Women* does not have an overarching frame narrative, and when Boccaccio chooses to make general asides to his reader, they appear within specific chapters. Christine's frame narrative—which has more in common with Boccaccio's earlier work than with *Famous Women*—offers a vivid description of her despair as she sits in her

study and wonders if she herself, and indeed all women, are truly the "vessel in which all the sin and evil of the world has been collected and preserved" (1999, 6). It is an issue of representation with which marginalized groups within today's media structure would unfortunately still be intimately familiar. "This thought inspired such a great sense of sadness and disgust in me that I began to despise myself and the whole of my sex" (1999, 7). Boccaccio claims to have written *Famous Women* as a favor to women; Christine writes *The Book of the City of Ladies* out of a desperate need to create both a space and a defense for herself and for other women within a culture that condemns them. The work is thus one of explicit community building, not just within the fictional City of Ladies but also beyond the text, functioning, as Anna Wilson says of fan fiction, as a "form of literary response where literary allusions evoke not only a shared intellectual community in the audience but also a shared affective community" (2016, ¶1.4).

In framing his scholarship in *Famous Women*, Boccaccio relies on "learning where I can from trustworthy authors" (2001, 11), thus placing himself and his text firmly within the tradition of *auctoritas*, which is derived from "an affiliation with the past that renders individual authors virtually indistinct from one another" (Summit 2003, 92). Christine references such an authorial tradition in her own opening to *The Book of the City of*

Ladies, comparing other (male) authors en masse to "a gushing fountain" (1992, 4) in a perhaps inadvertently phallic description of the weight of extant misogynistic scholarship, as well as a reference to her own familiarity with this canon, a trait that is both academic and fannish. A close reading of this preface will also note Christine's purposeful framing of herself within the narrative as a scholar, as she begins with a description of herself "sitting in my study surrounded by many books of different kinds, for this has long been my habit to engage in the pursuit of knowledge" (1999, 5). This also echoes Boccaccio's self-presentation throughout *On the Fates of Famous Men* as writing in his study while being visited by ghosts who demand that he tell their stories. She later describes herself to the Ladies as a "simple and ignorant scholar" (1999, 15), using the term *estudiante*, the feminine form of *scholar*, rather than by what might seem the more obvious descriptor of woman, or indeed abjecting herself as Margery Kempe does by referring to herself as "this creature." In explaining her own text, even though she clearly was familiar with and reliant on earlier scholarship much as Boccaccio was, Christine instead frames her narrative as a powerfully affective dream-vision. She describes herself as having a "head bowed as in shame and my eyes full of tears" (1999, 7) by the gulf between her lived experience of womanhood and the contempt with which the male authors she trusted invar-

ially discussed women, convinced "women are guilty of such horrors as so many men seem to say" (1999, 7). In her despair, she is visited by allegorical representations of Lady Reason, Lady Rectitude, and Lady Justice, "crowned and of majestic appearance" (1999, 7), who tell her and teach her of women's abilities and histories, positioning Christine's self-as-character in the role of purposefully obtuse student. Indeed, Christine claims that when these visitors appeared, she "threw herself fully face down in front of them, not just on to my knees...kissing the ground they stood on, I adored them" (1999, 15), an embodied action of humbling, one which it is difficult to imagine Boccaccio making. In *On the Fates of Famous Men*, when Boccaccio is visited by the "laureate poet" Petrarch under similar despairing circumstances, Petrarch merely scolds Boccaccio for his sloth "vicious idilnesse" (1967, 184) in John Lydgate's 1430 English translation—and Boccaccio returns to writing, having "ouercam thymptent feeblesse / Of crokid age" (1967, 187–88). Petrarch thus functions as both teacher and authorial inspiration. In contrast, the textual framing device of adoration, and to an extent abjection, that Christine uses ties her into the tradition of medieval women's visionary literature, in which "the writer establishes her authority on the basis of her self-effacement" (Summit 2003, 95). While Christine's dream-vision and supernatural visitors would have been understood by readers as allegorical and not the literal, divine

visitation present in visionary literature, Christine still rhetorically places herself as a channel for the work of these ladies in building the City in the way that echoes, for example, Hildegard of Bingen's description of herself as "a feather...not fly[ing] of its own accord; it is borne up by the air" (2001, 1009). Her authority thus derives not simply from her own scholarship but from her role as amanuensis for these three divine Ladies. However, when the Ladies reveal to her that she "alone of all women have been granted the honour of building the City of Ladies" (1999, 12), Christine replies, "Behold your handmaiden" (1999, 16)—a phrase that readers would have recognized as an echo of the Virgin Mary's words upon the Annunciation. This suggests that even when Christine rhetorically humbles herself, it is a careful and controlled action serving a larger purpose within the narrative.

While heavily allegorical, *The Book of the City of Ladies* is also a deeply affective and personal text for Christine, beginning as it does with a vivid description of her emotional state and as it engages in a reclamation both of the specific historical women mentioned by the text and of women as a group, capable of the same virtue and worth as men. Although Christine doesn't explicitly invoke Boccaccio in this introductory section to the *City of Ladies*, both *On the Fates of Famous Men* and its sequel, *Famous Women*, were sufficiently well known that her readers would

have known exactly what she was re-working.

No art she hadn't mastered

Christine includes Medea several times in her City, but as an exemplar rather than a cautionary tale. Medea first appears in part 1 as one of the examples given by Lady Reason of the heights of skill and knowledge to which a woman can rise if given the opportunity: "No art had been invented that she [Medea] hadn't mastered" (1999, 63). Here such ability is not proof of wickedness or witchcraft but merely an example of the skills that might be acquired by a highly intelligent individual of either gender who has been permitted to learn, not unlike Christine herself. Her Medea is not a clever witch but instead a skilled worker of marvels (1999, 63).

Medea appears in a slightly longer entry in part 2 as one of Lady Rectitude's examples of a woman who is constant in her love, alongside other figures such as Dido. Again, the text immediately characterizes her as a princess "supremely learned" (1999, 174). Interestingly, while Christine describes Medea's love for Jason as "undying, [and] passionate," she also claims that Medea was "so struck by Jason's good looks, royal lineage, and impressive reputation that she thought he would make a good match for her," which frames Medea's falling in love with Jason almost as a rational, dynastically appropriate choice for the princess to have made (1999, 174) instead of the lustful,

destructive desire condemned by Boccaccio ([1374] 2001, 79). It is not Medea's desiring eyes that drive her to choose Jason but a careful, reasonable process of decision making. Jason is the sole villain of Christine's telling, as he returns Medea's priceless knowledge, aid, and loyalty by breaking his oath to take "no other woman but her as his wife" (1999, 175). Instead of being a supremely violent and unprincipled committer of fratricide, in Christine's telling, it is Medea herself who would have "rather been torn limb from limb" than betray Jason's love. Her chastity, or lack thereof, is also never addressed in Christine's narrative. Christine's account thus ends focused on Medea's faithful suffering at the hands of the unfaithful Jason (1999, 175).

While Christine has clearly made choices in her depiction of Medea meant to shape the reader's understanding of her, this does not place her telling in opposition to earlier tellings of Medea, since, as Ruth Morse points out in *The Medieval Medea*, "no morphology is neutral" (1996, 200). Boccaccio, himself far from a neutral chronicler, had already shaped his own retelling of Medea's story to focus blame on Medea and ignore, excuse, or otherwise deemphasize negative interpretations of Jason. He deliberately chose to leave out some details, included by the classical authors he had drawn from, that addressed Jason's status as a breaker of oaths to Medea as well as his second marriage to Creusa, the princess of Corinth

(1996, 200). The difference, thus, is not that Christine recontextualizes the story of Medea but that she does so in a way that valorizes Medea not just as a virtuous woman but also as a virtuous person. Christine's *Book of the City of Ladies* shows that the same texts and tools of analysis used by male authors to denigrate women can themselves be used to instead validate the characters of women, even those traditionally repudiated by earlier histories. Thus, in fannish parlance, Christine is writing a form of fix-it fic for Medea, where the tragedies and misfortunes visited on her are rooted not in her own sinful nature but in the actions of those around her.

We can see a similar pattern at work in Christine's depiction of other famous women within the Greco-Roman tradition. Boccaccio, once again obsessed with issues of chastity, uses the mythical Carthaginian queen Dido as a way to shame women who remarry, exhorting them, "Let the women of today blush, then, as they contemplate Dido's lifeless body...let them bow their heads in sorrow that Christian women are surpassed in chastity by a woman who was a limb of Satan" (2001, 179). Boccaccio's Dido is clever, mentally strong, morally strong, an excellent ruler, and of distinguished lineage, but to him the importance of all of these virtues are only in their service to her "exceptional virtue and purity" (2001, 173). Wholly ignoring Virgil's episode in book 4 of *The Aeneid*, Boccaccio argues that Dido "had already decided to die rather

than violate her chastity" before even meeting "the Trojan Aeneas (whom she never saw)" (2001, 175). Having opened his chapter with the "hope that my modest remarks may cleanse away (at least in part) the infamy undeservedly cast on the honour of her widowhood," Boccaccio has already positioned himself as a rewriter of Dido's story to emphasize just one portion of it. The moral value of chastity in widowhood is what women should learn from Boccaccio's Dido, and woe betide the woman who fails to live up to her example (2001, 167–79).

Christine's Dido, in contrast, is an example to women because of her "great courage, nobility, and virtue, qualities which are indispensable to anyone who wishes to act prudently (1999, 82). Dido, who rules "gloriously over her city and had a peaceful and happy existence" (1999, 173) is, like Medea, ruined only because she has fallen in love with an unfaithful man. Again, in these examples Christine decouples the danger of love as an emotion from its force as a threat to chastity and instead focuses on her central thesis that virtues are not themselves gendered.

The Princess Polyxena of Troy who inhabits the pages of *Famous Women* is "worthy of remembrance that her tender age, female sex, royal delicacy, and altered fortune could not overcome the sublime spirit of this girl" (2001, 133). Boccaccio's Polyxena's strength of character is at odds with her femininity and is thus even

and presumably the reader. The Polyxena who dwells within *The Book of the City of Ladies*, though, is described as "not only beautiful but also extremely steadfast and resolute" (1999, 188); her virtues are not divided along lines of gender but are all of a piece. As Lady Reason explains to Christine, "It is he or she who is the more virtuous who is the superior being: human superiority or inferiority is not determined by sexual difference but by the degree to which one has perfected one's nature and morals" (1999, 23).

Morally impeccable

Christine does not content herself with including paragons of virtue already discussed by earlier male authors or in reclaiming women she thought had been falsely defamed by those selfsame authors. Her *City of Ladies* has room not just for saints, de-deified goddesses, and other characters of the distant or mythological past but also contains women from the recent historical record and, indeed, those who were Christine's contemporaries, such as the duchess of Orleans, "astute in her affairs, fair minded with everyone" (1999, 196), or the duchess of Burgundy, "well-disposed towards others, morally impeccable" (1999, 196). Christine's inclusion of these contemporary virtuous women bolsters her larger argument in several different ways and is also striking in that these women were on opposite sides of the French civil war that had raged through Christine's lifetime. By not confining her catalog of worthy wom-

en to the past and by presenting the *City of Ladies* as both contemporary and politically neutral, she again repudiates the scholars who have nothing good to say about the women around them. Boccaccio's *Famous Women* saves praise and efforts for women dwelling in the distant, pagan past, with only three exceptions: two women of Sicily from the 12th century and his own contemporary, Queen Giovanna of Naples, the subject of the book's final chapter. The latter he could hardly leave out, having chosen to dedicate *Famous Women* to a high-ranking lady in Giovanna's court. Christian women, in Boccaccio's telling, while "resplendent in the true and unfailing light" of their faith (2001, 13), cannot be given the same credit for their own accomplishments, since pagan women managed to accomplish their deeds without the "commands and example of their holy Teacher" (2001, 13) that benefited Jewish and Christian women.

By giving readers examples of noblewomen whose reputations they would have been familiar with through the readers' own lived experiences, Christine also encourages the reader, whether a woman or a man, to consider their own lived experiences when judging the potential virtue of both women overall and of any individual woman. As she says in her preface, "I could find no evidence from my own experience to bear out such a negative view of female nature and habits" (1999, 6). This argument from experience, validated by Lady Reason herself, would

have been a powerful one for those in her audience, especially women, who were likely to be less familiar with the full canon of classical scholarship, as it firmly places their own lived experience as legitimate source of both authority and knowledge, an *auctoritas* that derives directly from both Nature and God and is thus capable of supplanting the false *auctoritas* of some earlier male authors. "Our aim is to help you get rid of those misconceptions which have clouded your mind and made you reject what you know and believe in fact to be the truth just because so many people have come out with the opposite opinion" (1999, 8). This framing also immediately contextualizes the value of the lessons and examples that Christine includes, continuing her argument, as seen in the case of Dido, that it is not the deeds of the women that matter but the virtues and values that such actions represent. Thus, as Morse argues, the significance of *The Book of the City of Ladies* is that it deploys allegory for a reinterpretation of history, and women's place in it; it assumes the authority to recontextualize and re-describe the gifts, talents, and deeds of women; in its ambitious intertextuality it appropriates and re-returns the examples of Boccaccio, adding copious "modern examples" to demonstrate women's contribution to the most public aspects of life. (1996, 231)

Christine is reclaiming the exemplary tradition on behalf of women, who had previously only been allowed grudging inclusion, and even then usually as cau-

tionary tales. She is thus, in fannish tradition, creating a space within the text in which she can see herself. It, like other fan works, becomes "affective hermeneutics," which "has a particular resonance for marginal communities whose histories must be read between the lines" (Wilson 2016, ¶4.8)

Conclusion

What is added to the conversation by contextualizing de Milton as a fan author or by considering the fannish modes of expression present in her works? The field of fan studies began as ethnographic studies of fan behaviors and activities, and it is often still heavily focused on contemporary fan practices or those dating back a few decades at most, to slightly prior to what is usually considered the birth of the field with the publication of Jenkins's *Textual Poachers* in 1992. It is often said that fandom itself has a short memory, but at present the same criticism could easily be offered of fan scholars (Coker 2016).

As demonstrated above, the norms of print publishing above all else value public access: public publishing, public circulation, public market through public buying and public selling, public reading, public engagement. The average fan text flouts these norms, whether because print zines are sold literally "under the table" at conventions or because fan works are posted to member-only online communities. The meaning of the word *publish*, "to issue text for sale or distribution to the public," derives from its etymological

root, which means "people." This raises a deceptively simple question that has long dogged historians of women's writing: What does it mean to be "published"? Historically, the difference between manuscript publishing and print publishing has rested on the insularity of the intended audience in the private sphere and the public acts associated with the public sphere.

For many years, book historians maintained several truisms regarding the higher quality and value of print: the printed text always existed in more copies than the manuscript text; the printed text was always more stable than the manuscript text; and all copies of the same edition of a book looked just alike. Each of these truisms has been demolished in the last few decades. It was entirely possible for a manuscript text to exist in more copies than a printed text, because there were various restraints (including legal ones) on the number of books that could be printed at one time, while a popular poem, letter, or other text could be copied at will by hand. As happens today on Tumblr, some texts were shared so often that their origins were lost. Note the old aphorism that "Anonymous was a woman."

Indeed, scribal historian Harold Love has argued that the gendered differences in publication created a "stigma of print" against women writers (1993, 54), and so their retreat into private reading and writing practices became a form of what he

calls "bonding" (180), in which literary cliques were formed as conspicuous, gendered acts of exclusion. These coterie practices continued well into the eighteenth century, when both the rise of the novel and the industrialization of print transformed literary production into mass culture. However, this practice of gender-based bonding continues to inform and illuminate social literary production, especially if we consider men's fanzine and women's fan fiction practices in this light. Social bonds create norms within the community that are policed by community members, and these norms extend into the very definition of literary work. When interviewing male fans about fan history in the FanHistory group on Facebook, I was adamantly told more than once that "fan fiction" is not transformative work, but original amateur work, and "it's too bad no one writes it anymore." When I pressed further, a group member stated that the term had been co-opted, that its current usage was incorrect, and that "non-fans are too lazy to come up with their own portmanteaus; according to some dictionaries, 'fanzine' is no longer restricted to SF fandom's publications" because of "lazynes [*sic*] and a disregard for history, and disrespect towards niche interests. All is swallowed by the maw of 'popular culture.'" Not only does the comment reflect territoriality, it implies that authors of transformative works are not fans. It reveals much about how gen-

der affects whether texts are perceived as literary.

Finally, regarding the stability of text: printed texts were often more unstable than manuscript ones because of the physical make-up of the print workshop. With multiple people setting type and then putting their work together, it was easy to lose words and lines. These errors might be noticed and corrected later in the print run. The academic cottage industry of identifying textual variants and comparing collations is the backbone of studies of individual authors like William Shakespeare or Walt Whitman, and its chimerical goal is to recover a true text, the one supposedly intended by the author. Studies of the stability of fan texts have largely focused on comparing fan fictions to their published print revisions, such as *Master of the Universe* and *Fifty Shades of Gray*. However, there are multiple other avenues for investigating fannish textual stability. Aside from published fan fiction, numerous fics have both gen and slash versions (for example, *Changing Destiny* by Nadja Lee, a movieverse *Lord of the Rings* novel that has a cover showing Aragorn kissing Arwen on the gen edition and Aragorn kissing Boromir on the slash edition) or PG and NC-17 variations. The supposed stability of print is thus less than stable.

If we compare historical coterie manuscript practices to digital fan practices, we see more than one similarity in social literary production: both feature communities of women writers in their private

spaces, their homes, reading, writing, and sharing one another's work. In print fanzines, room was usually left for letters of comment, so that readers could respond to stories. In the early days of the Internet, readers' feedback was usually shared in private e-mails directly to the author, but increasingly sophisticated Web tools have enabled multiple forms of interaction. LiveJournal users could comment on a post, while the AO3 allows users to leave a wordless kudos instead of or in addition to a comment. All of these are "public" in that they can be seen by other members of the community, so readers and writers are fully aware of the reciprocity of these actions. This reciprocity helps to build community, as reading and writing are practices shared by all, and a communal history of that activity is maintained. But it is increasingly difficult to maintain that communal history.

[3.6] The topic of preservation and access continues to haunt readers of both historical and contemporary writing. In many archives, women's manuscripts are listed under the unhelpful cataloging title of "Domestic Papers," a barrier to scholarly access that is only slowly being worn down by academic inquiry. And until recently, the primary difficulty in locating and identifying digital women's writing has likewise been in preservation and access. However, the Organization for Transformative Works, which runs the Archive of Our Own, has been making progress in preserving fan writing from earlier days of the Internet. In 2012, the

OTW launched the Open Doors project, which, together with other efforts at digital and print media preservation, invited maintainers of at-risk fan archives to import them into the AO3. First to be preserved was the Smallville Slash Archive, and the effort has since included over two dozen sites, including the Henneth Annûn Story Archive, a hub of *Lord of the Rings* fandom in the early 2000s, in 2015, and the Due South Archive in 2016. Maintaining access to texts is the first part of literary study; without the texts themselves, we only see part of the story.

[3.7] Print production has spent centuries solidifying itself as the dominant demonstration of literary force, training readers (and writers) to accept very specific codes of aesthetics as defaults, such as the Times New Roman font that is the mainstay of academics and the octavo format codex that is instantly recognizable to genre readers. However, print production is as artificially constructed and gender-biased as any other system, and we should acknowledge this before we think to apply any series of production and consumption "norms" to bodies of writing. Book history as a field has worked to unpack the processes and codes that we use to consider reading and writing practices, and its tools are likewise useful in examining fan works for literary study.

[3.8] As a final anecdote to demonstrate the usefulness of this methodology, I will confess that, as a fan and a scholar,

one of the things I do semiregularly is trawl through eBay and various antiquarian book dealer aggregates looking for fanzines. I bring this up because, frankly, book dealers have no idea what to do with fannish material, and this is repeatedly demonstrated by the widely varying prices charged for the same item. For instance, Jean Lorrah's *Star Trek* fan novel *The Night of the Twin Moons* can be found selling for anything from \$25 to \$1,000. It was a very popular title in fandom in the 1970s; it went into at least four printings. It is 158 pages, stapled with paper covers and a strip of black book-tape along the spine, and its front matter states that it is available for \$3 in person and \$3.25 by book rate mail, or \$4.50 for first class. Unlike mass-produced print material, fan publications have no catalogue of standard pricing and no bibliographies that can contextualize them. Book dealers have no guidance of the kind they are used to relying on. But the fanzine is a printed text, and if no one else has a copy for sale, clearly it must be monetarily valuable, right? That the monetary valuation of printed fan fiction, whether in the form of vintage zines or reworked into mainstream novels, contrasts so thoroughly with the literary valuation, which contrasts in turn with the academic valuation, is fascinating to me, and should be explored further. How do we value fannish writing?

Jack Speer's 1944 *Fancyyclopedia* spoke of "fan fiction, sometimes improperly

used to mean fan science fiction, that is, ordinary fantasy published in a fan magazine." When Dick Eney published *Fancyclopedia II* in 1959, the definition had become bipartite: "1) Sometimes meaning *by* fans in the manner of pros; that is, ordinary fantasy published in a fanzine. Properly it means 2) fiction by fans *about* fans (or sometimes about pros) having no necessary connection with stfantasy" (56–57; *stfantasy* is an obsolete fannish term for science fiction and fantasy). However, by the mid-1970s the usage had shifted to imply the derivative and transformative works more familiar today; Jacqueline Lichtenberg used the term to describe the stories included in *Star Trek Lives!*, the licensed anthology of fan writing that she coedited with Sondra Marshak and Joan Winston in 1975. This is the meaning most often used today, although older members of the fan community do hold onto the older definitions. In 2004 the *Oxford English Dictionary Online* defined *fan fiction* as "fiction, usually fantasy or science fiction, written by a fan rather than a professional author, *esp.* that based on already-existing characters from a television series, book, film, etc.; (also) a piece of such writing" (<http://www.oed.com/>). Clearly there was a shift in fandom and fannish activity between 1959 and 1975, and while those

years are concurrent with the rise of media fandom through the popularity of *The Lord of the Rings* and *Star Trek*, as well as an increase in the number and proportion of women fans, further work should be done in examining this shift.

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The goal of the Environmental Health and Safety office is to provide efficient and professional service in support of a healthy and environmentally safe campus.

Mission Statement

The York College Office of Environmental Health and Safety promotes a culture of personal and environmental safety in support of our faculty, students, staff, and visitors. In collaboration with the CUNY Office of Environmental Health, Safety and Risk Management, the York College Office of Environmental Health and Safety provides efficient and professional services to the college community to support student and faculty success.

Regulatory compliance with the Environmental Protection Agency

Regulatory compliance with the Public Employees Safety and Health Bureau

Laboratory Safety

Indoor Air Quality Investigation Follow-up

Mold Investigation and Remediation

Accident Investigation

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Values, markets and strategic approach

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Abstract

The International Islamic University Malaysia was founded in 1983 in Malaysia and has multiple campus locations in Gombak, Selangor with its Centre for Foundation Studies situated in Petaling Jaya and Gambang, Pahang and its medical-centric branch in Kuantan, Pahang. The university offers both undergraduate and postgraduate courses. Students wanting to pursue a program at the International Islamic University Malaysia.

Keywords: *brokering initiatives; community-based research; community-campus engagement; partnerships; service learning*

Introduction

Since the early years of its establishment, IIUM has practiced 100% accommodation for its full time undergraduate students. For postgraduate students, accommodation is provided based on availability of rooms. Priority is given to the non-Malaysian students, especially students from the newest intake.

Currently, IIUM has 16 mahallahs that accommodate about 14,000 students from various countries and cultures. Each mahallah is lead by a Principal and assisted by administrative staff and fellows. The staff concentrates on the administrative and maintenance needs of the mahallah, while the fellows focus on students' matters and activities.

Library services

The University library system consists of five libraries at each of the University's five campuses: the Main Library at the Gombak campus, two Medical libraries in the Kuantan campus (Indera Mahkota and Jalan Hospital branches), the ISTAC Library at Damansara, the IIBF Library at Jalan Duta and the Centre for Foundation Studies (CENFOS) Library at Petaling Jaya and Nilai.

ICT services

IIUM is committed to providing continuous internet services to all its campuses and facilities by providing broadband and wifi access to all its students and staff members. IIUM is also continuously expanding its internet services and facilities to meet connectivity demands through its various upgrading projects.

Academic institutions and community-based organizations have increasingly recognized the value of working together to meet their different objectives and address common societal needs. Building effective research and teaching collaborations between communities (e.g. organizations in the private, public and non-profit sectors) and academics (e.g. postsecondary students, postdoctoral fellows, instructors, professors and their institutions) have resulted in many fruitful outcomes (Buys & Bursnall 2007; Hart, Maddison & Wolff 2007). Schwartz et al. (2016, p. 178) explain that community-campus partnerships can provide 'an av-

enue to address challenges that face society in new and innovative ways by bringing together knowledge, tools, and skills not previously combined'. Examples exist across a range of sectors and issue areas including community food security (Andrée et al. 2014; Andrée et al. 2016), poverty reduction (Calderón 2007; Schwartz et al. 2016), violence against women (Bell et al. 2004; Jaffe, Berman & MacQuarrie 2011), and community environmental sustainability (Baker 2006; Molnar et al. 2010), to name only a few. While a diversity of approaches exists, in ideal conditions of community-campus engagement (CCE), partners share decision-making and equalise power throughout the research process (Lindamer et al. 2009), co-develop mutually beneficial outputs and outcomes (Levkoe et al. 2016; Naqshbandi et al. 2011), build capacity for under-resourced community-based organizations (Baquet 2012; Sandy & Holland 2006), engage new perspectives to increase knowledge (McNall et al. 2009), and sustain an ability to work together beyond the life of a specific project (Naqshbandi et al. 2011).

Despite the many successes, community-based practitioners involved in CCE have faced a number of challenges. While community groups typically enter into research relationships being promised mutually beneficial outcomes, studies show that academics and their institu-

tions often benefit far more from these kinds of partnerships (Alcantara et al. 2015; Bortolin 2011; Cronley, Madden & Davis 2015). For community partners, barriers to participating in CCE can include limited time and resources to fully engage (Keyte 2014; Lantz et al. 2001), minimal support for building and maintaining partnerships (Dorow, Stack-Cutler & Varnhagen 2011; Petri 2015; Sandy & Holland 2006), power imbalances (Schwartz et al. 2016), lack of trust (Lantz et al. 2001; Petri 2015) and high levels of staff and volunteer turnover (Keyte 2014; Schwartz et al. 2016; Van Devanter et al. 2011). Despite recognition of these challenges, institutional structures are typically designed to support academics (Cronley, Madden & Davis 2015; Dempsey 2010; Ward & Wolf-Wendel 2000). Studies have also identified significant barriers faced by academics when participating in CCE, including having limited time and resources and being discouraged from community-engaged pedagogies through tenure and promotion structures (Levkoe, Brial & Danier 2014). While most responses tend to occur on a case-by-case basis, some have called for more institutionalised and sustained support mechanisms (Chen 2013; Dorow, Stack-Cutler & Varnhagen, 2011).

CCE brokers have emerged as one response to these challenges. In this article, we broadly describe brokering initiatives as coordinating mechanisms that act as

intermediaries between community-based organisations and academic institutions with an aim to develop collaborative and sustainable partnerships. A broker is an individual or organisation that helps connect and support relationships and share knowledge. While many different forms of brokering initiatives have emerged, there has been little synthesis or analysis on the various features of these initiatives that contribute to successful partnerships. Most brokering initiatives share a common goal of fostering relationships between community and campus partners; yet, they tend to be heterogeneous in their motivations, mandates, organisational structures, target groups, activities, and the sectors they serve. Because brokering initiatives differ on so many dimensions, it is necessary to consider their similarities and differences and assess which elements may be valuable for a particular type of CCE.

In this article, we present a framework for comparative analysis that identifies the different features, roles and activities of CCE brokering initiatives. This framework provides an analytical tool for academics and community-based practitioners to reflect on how the different characteristics of brokering initiatives may contribute to successful CCE partnerships. We begin by summarising the relevant literature, describing key features of CCE brokers, their different functions, and the

various factors for success and challenges they face.

Describing and differentiating CCE brokering initiatives.

Brokering initiatives aim to support participants at different stages of a partnership and vary depending on their structures, targeted populations and specific activities. Experiences of CCE tend to be context-specific and a CCE broker's role is dependent on the specific project and the needs and assets of each partner. Brokering initiatives must also be flexible and open to change depending on the phase of the relationship. Tennyson (2005) identified three key differences, which provide a basis for understanding how brokering initiatives are working within one of the partnering organisations and taking responsibility for preparing and conditioning the different actors, representing the organisation for the duration of the partnership, and managing various aspects of the collaboration. Internal brokers bring together relevant partners but may also share in decision-making throughout a project. These functions can be compared to those of external brokers who may be contracted by the partners to set up agreements, build capacity, and/or maintain and track ongoing effectiveness. External brokers support partners and equip them with tools to ensure the project is moving forward, but tend to take on little, if any, decision-making responsibility. Second, a broker can be

an individual or a team working within or outside one of the partner organisations and tasked with building relationships on behalf of the organisation. Third, proactive brokers initiate and build partnerships, while reactive brokers coordinate partnerships or implement decisions on an organisation's behalf. While some CCE brokers play a key role in developing a partnership, others support a partnership after its initiation. The three differences identified by Tennyson demonstrate that brokers can take on many roles, depending on the particular partners' needs.

Besides recognising the many differences, Tennyson and Baksi (2016) point to a series of common roles and activities among brokers. These include supporting partners throughout the phases in the partnership cycle from scoping and building (e.g. providing outreach and opportunities to engage, managing expectations), managing and maintaining (e.g. facilitating dialogue and governance arrangements, problem-solving), reviewing and revising (e.g. establishing and implementing an ongoing evaluation plan, supporting changes to the partnership) to sustaining outcomes (e.g. knowledge mobilisation, celebrating achievements, managing closure/next steps). Given the variation in the needs of partners and partnership phases, brokers are likely to take on many roles within and across projects, developing a suite of skills to sup-

port and benefit partnerships. While some brokering initiatives take on a single role across community-campus partnerships, such as making an initial connection between two partners, others assume a combination of roles, supporting partners throughout the life of a project.

Specific to community-campus projects, CCE brokers act as an intermediary between community-based organisations and academic institutions. They have been shown to support community and academic partners in designing and implementing a project, establishing initial connections, delivering skills training, problem-solving, supervising students' community-engaged research and learning activities, evaluating a project's impact, and using results to improve future programs while contributing to positive changes in communities (Keating & Sjoquist 2000; Phipps, Johnny & Wedlock 2015; Tennyson 2014). CCE brokers have also promoted learnings and insights, and addressed concerns of power and resource imbalance by ensuring community and campus partners share control equitably (Keating & Sjoquist 2000; Phipps, Johnny & Wedlock 2015). In addition, because community organisations and universities face high levels of personnel turnover, CCE brokers can help by sustaining a project over the long term (Keating & Sjoquist 2000). To avoid leaving community-based organisations with unfinished

projects, CCE brokers can help overcome constraints of an academic schedule by continuing to complete tasks after the end of a term.

In particular, brokering initiatives can be an accessible and responsive point of contact (Keating & Sjoquist 2000). For example, community-based organisations have expressed interest in having platforms to share research needs and interests, connect with academics and learn about opportunities for professional development (Dorow, Stack-Cutler & Varnhagen 2011; Tryon & Stoecker 2008). Brokering initiatives use physical platforms that include providing accessible office space and community workspaces, and staging events that bring partners and other stakeholders together. They also use virtual platforms such as websites, forums and matchmaking databases to bring diverse partners together to share ideas and information, especially when they are not in the same place. Lacking, however, is an understanding of how these different activities meet partners' needs and the opportunities and limitations faced by CCE brokers when developing collaborations.

Factors for success and challenges of brokering initiatives.

In this section, we draw on the existing scholarly literature to highlight factors for success and challenges in initiating and

maintaining brokering initiatives and CCE partnerships.

Factors for Success

During the early stages of developing a brokering initiative, significant planning and investment is required (Tryon & Ross 2012). To improve the chances for success when setting up a brokering initiative, Pauzé and Level 8 Leadership Institute (2013) stressed the importance of first identifying the goals of the brokering initiative and then selecting a governance structure accordingly. Further, studies have found that brokering initiatives can benefit from having more formalised administrative infrastructure (Keating & Sjoquist 2000), a clear definition of their relationship with partnerships (Tennyson 2005), established guidelines and tools to address partners' needs (Phipps, Johnny & Wedlock 2015) and flexibility in providing long-term support (Dorow, Stack-Cutler & Varnhagen 2011).

CCE brokers must also give significant attention to planning before brokering partnerships and initiating projects. For example, brokers at the Institute for Sustainable Solutions at Portland State University developed a strategy screen to map out potential impacts and the resources required by partners to help them decide on appropriate CCE projects. Accordingly, an ideal project should have a high impact while requiring low resources from community partners (Holiday, DeFalco & Sherman 2015). By con-

sidering the purpose of the brokering initiative and the capacity of the community-based organisation, CCE brokers can assess existing capacity (e.g. time, human resources, funds) to identify ways they can best support the partners as a project progresses (Keating & Sjoquist 2000). This is especially important, considering that both academic and community partners tend to lack sufficient time and resources for CCE.

Brokering initiatives can help academics share knowledge and research skills with community partners and address perceptions of CCE's uneven benefits (Keating & Sjoquist 2000; Ward & Wolf-Wendel 2000). To address issues of limited community capacity and trust, brokering initiatives can develop funding agreements to more equitably share financial resources, an activity complicated by most academic funding structures (Lantz et al. 2001; Naqshbandi et al. 2011; Phipps, Johnny & Wedlock 2015). Building trust, however, takes time and commitment, and is a long-term process. Indeed, Evans and McClinton-Brown (2016), brokers from the Stanford University Office of Community Health, attempted to build on their many years of community-based work and their pre-existing relationships in an attempt to establish a community advisory board to support CCE efforts. Yet, they found that, in working out of the university, community members did not feel connected and

many voiced feelings of alienation from the process. Through persistence and negotiation with the community advisory board members, an understanding was eventually established and the partnership was able to move forward. Likewise, in developing a pan-Canadian network of partners in First Nations communities, Naqshbandi et al. (2011) stressed the importance of valuing the different ways of knowing among the partners in order to be able to communicate in a manner that honoured and respected those involved (see Stiegman & Castleden 2015).

To achieve stability, CCE brokers benefit from identifying problems, developing strategies for overcoming challenges, putting plans in place, and providing ongoing evaluations (Naqshbandi et al. 2011). Brokering initiatives also require competent and consistent leadership to sustain themselves and the partnerships they support (Ivery 2010). As techniques and tools are refined, successful brokers are often able to empower and support the different partners without excessively controlling the partnership (Partnership Brokers Association 2012). In this way, they can play a management role, investing time and commitment but also being flexible as priorities develop and change (Lindamer et al. 2009). Tennyson (2005, p. 5) advised:

Good brokering is not a substitute for good partnering. It is always the partners themselves that are central to, and ulti-

mately responsible for, making their partnership work. So a good broker works continuously to build capacity and systems within the partnership – thereby promoting healthy interdependence between the partners rather than partner dependence on the broker.

Maintaining and sustaining brokering activities involves evaluating the process and developing strategies for continued engagement (Burke 2013; Evans & McClinton-Brown 2016). To establish an evidence-based process for monitoring brokering initiatives, Phipps, Johnny and Wedlock (2015) recommended tracking a broad range of outputs, including the number of opportunities for partnerships, the number of partnerships attempted, the number of partnerships developed, the reasons partnerships did not develop, and the impact of projects on partners. A utilisation-focused evaluation approach allows brokering initiatives to examine the partnership throughout the stages of the research process (Mundy 2013), which helps to identify successful partnership characteristics, key benefits, and challenges that can then be assessed (Hundal 2013; McNall et al. 2009). The Partnership Brokers Association (2016) recommends brokers use specific tools for self-assessment and professional reflection rather than reflecting generally on the partnership.

Challenges

There are several pitfalls that can affect the success of brokering initiatives. One common challenge occurs when CCE brokers fail to find the right balance between directing the partnership and letting the partners lead. If brokers hold too tightly to their own ideas, it can be detrimental to the partnership (Partnership Brokers Association 2012). Thus, it is important for CCE brokers to know when to step back (Evans & McClinton-Brown 2016).

Another common challenge for CCE brokers is having to navigate project partners' perceptions and assumptions of research in general, and those of brokers in particular. For instance, while internal brokers may be well-informed and have experience working through organisational issues, partners may perceive them as biased in favour of their own organisation's way of operating and reluctant to accept new ideas. External brokers can be impartial to organisational politics, while partners may view them as being too distant and less committed when difficulties arise (Tennyson 2005). Because CCE brokers can be situated within or outside a partnership or community, they must proactively address partners' concerns.

Limited resources or a lack of core funding can also challenge the ability of a broker to provide useful services to sustain partnerships and projects (Naqshbandi et al. 2011). Without consistent funding sources, CCE brokers tend

to devote significant effort towards grant writing (Baquet 2012; Keating & Sjoquist 2000). Keating and Sjoquist (2000, pp. 155–156) found that, in some instances, 'the choice of projects that are undertaken is largely determined by whatever kinds of projects are popular with funding agencies. The needs of communities can be overlooked if they do not require the kinds of projects that funding agencies are willing to underwrite.' The reluctance of academic and community participants to participate in time-consuming projects that do not yield outputs that are directly beneficial (e.g. publications, funding, policy change) can challenge CCE brokers. When project partners feel overburdened by excessive meetings, participation and enthusiasm within community advisory committees has been found to decrease (Keating & Sjoquist 2000). Of note, just as community and academic partners interested in CCE struggle to find sufficient resources, brokers too are not immune to these challenges.

Despite the valuable insights generated in the literature thus far, limited documentation exists about the specific role CCE brokers play and ways they can establish and maintain more mutually beneficial partnerships. In response, we present an analytical framework to articulate the potential contributions of brokering initiatives to community-campus partnerships. We reflect on learnings from our review, highlight the opportunities and

limitations of our analytical framework, and provide suggestions for future research and practice.

A review of community-campus brokering initiatives.

The purpose of this review was to examine a sample of brokering initiatives, evaluate the commonalities and differences, and gain a better understanding of their contributions to successful community-campus partnerships. The initial research for this article was completed as part of the Community First: Impacts of Community Engagement Research partnership (CFICE; see <https://carleton.ca/>). We began by compiling a list of brokering initiatives through online searches of community organisations and academic institutions. Search terms included 'broker' and 'brokerage' by themselves and each combined with 'partnership', 'community-university partnership', 'community-campus partnership', 'community-based research', 'community-engaged research', and 'community-driven'. From our search, we selected brokering initiatives that fell within our broad definition presented in the introduction to this article. We shared an initial list with a number of academics and community-based practitioners involved in CCE work to ensure accuracy and identify additional brokering initiatives we may have missed. From our review, we selected a sample of 23 different brokering initiatives within Canada, the US and the UK.

While the brokering initiatives we reviewed varied significantly, the key criterion for inclusion in this study was that each brokering initiative's mandate was to initiate and/or maintain partnerships between community and academic partners for the purpose of community-engaged teaching and research. For each initiative, we developed a profile, which included information gathered from websites and in some cases informal discussions with staff to obtain detailed descriptions of their work. Using cross-case analysis (Patton 2015), we categorised the information about each brokering initiative and established a classification system. After analysing the 23 brokering initiatives, we discontinued our search for new examples because we were no longer finding new information or codes to add to the dataset (Fusch & Ness 2015).

A framework for analysis

The brokering initiatives we reviewed revealed a range of services, focusing on a variety of partners and thematic areas. In considering the commonalities and differences, we identified variation in two key areas. First, from examining the different attributes by identifying affiliation, principle purpose and who received the primary benefit, and comparing this information, we generated five separate categories that delineate the basic structural allegiance of each brokering initiative: (1) community-based, (2) university-

based, (3) community-university-based, (4) resource-based, and (5) brokering networks. Second, we classified brokering initiatives into four key dimensions that consider the kinds of activities being undertaken. These categories include (1) level of engagement, (2) type of platform, (3) scale of activities, and (4) area of focus. We then describe the categories within the analytical framework in which to situate different brokering initiatives. Following this description, we highlight ways this framework might be used to help inform decisions about the establishment, development and long-term sustainability of brokering initiatives their work, together with examples of the different brokering initiatives we reviewed.

Community-based brokering initiatives are rooted in communities and their primary purpose is to provide opportunities for community organisations to collaborate with academics and/or professional researchers on projects that address community objectives. The initiatives we reviewed worked with individuals and organisations in the public, private and/or non-profit sectors to accomplish a range of tasks, such as defining research questions and developing proposals, making initial connections with potential academics and other research partners, managing community-driven research projects, and providing training and mentoring in community-based research for all participants involved. Brokers pay particular

attention to each community's needs and work to ensure the community's priorities drive the project. Brokers work with partners to make sure knowledge is co-created and projects are action-oriented, meaning that partners can use findings to make positive changes within their communities. Brokers build the capacity of community partners and community members by collaboratively developing training opportunities and resources. Stakeholders often include staff members and volunteers from community-based organisations, community residents, marginalised groups, academic institutions and government ministries.

One example of a community-based brokering initiative is the Centre for Community Based Research (community.ca/).

Located in Waterloo, Canada, it is an independent non-profit organisation which aims to promote collaborative approaches to the co-production of knowledge and innovative solutions to community needs. The Centre is committed to social justice and employs community researchers with insider perspectives. It uses a participatory and action-oriented approach, bringing people together with diverse expertise to contribute to positive community change. A second example is Vibrant Communities Canada (<http://www.vibrantcanada.ca/>) which engages a pan-Canadian audience to connect people, organisations, businesses and

government to reduce poverty in Canada. Their efforts are community-driven and focus on supporting solutions to reducing poverty. Members connect through in-person events and online opportunities, including joining discussion groups or learning communities, contributing blog posts and searching member profiles.

University-based brokering initiatives typically aim to encourage the university population to engage in CCE through training, partnership matching, funding and ongoing support. These kinds of models may support initiatives such as science shops, service-learning courses, community-based research projects and community outreach services. Many of them also offer support for community-based organisations working with academics by providing a range of services such as facilitating initial connections and partnership development, and offering templates for partnership agreements, financial and human resources and troubleshooting on an ongoing basis. Academic institutions typically house and fund university-based brokers to meet institutional needs. While community partners play an important role in projects working with academic faculty or students, a key purpose of these brokering initiatives is to ensure academics have opportunities to conduct research and learn within community organizations.

The Community Engaged Scholarship Institute (www.cesinstitute.ca/) is one ex-

ample of a university-based brokering initiative. It is located in Guelph, Canada, and acts as a hub for engaged scholarship within the University of Guelph and the broader community. Staff members work with faculty members and students, community-based organizations and government, building capacity for participation in community engagement and social innovation projects. The Institute leverages resources, builds and maintains partnerships, and addresses obstacles to participating in community-engaged research. Another example is University-Community Partnerships. Located in East Lansing, US, it provides a range of services for developing research networks among campus partners at Michigan State University and community partners. Staff match university partners interested in working with a community group or partner on a grant proposal or maintaining a long-term campus partnership with a community group. University-Community Partnerships balances university and community needs and priorities, promoting projects that provide mutual benefits for all partners, build capacity in communities and encourage long-term partnerships within research networks.

As a hybrid of the previous two categories, community-university-based brokering initiatives are often managed by a team of academic staff, students and/or faculty, as well as community-based or-

ganizational representatives. Initiatives in this category are typically driven by both community and academic partners, although it is common to see explicit reference towards prioritizing community objectives and goals. These types of brokering initiatives typically operate using a mix of resources from postsecondary institutions and external grant funding.

An example of a community-university based brokering initiative is the Helpdesk of the Community University Partnership housed at the University of Brighton in the UK. The Helpdesk's work is community-driven and collaborative, with an emphasis on ensuring that community and academic partners are able to build equitable relationships and gain mutual benefit (Rodriguez & Millican 2007). It acts as a gateway to the university for both representatives from community-based organisations enquiring about funding for starting up a research project and faculty members who might have relevant research interest in collaborating on a project; and as a contact point for university staff and students interested in making contact with community-based organizations for collaborative research and teaching purposes. Initiated through philanthropic seed funding, the Helpdesk currently receives the majority of its funding through its university host. Another example is the Trent Community Research Centre (www.trentcentre.ca/) located in Peter-

borough, Canada. The Centre is community-based, with project proposals prioritizing community needs coming from community-based organizations. Brokers match Trent University students seeking to engage in community-based projects as volunteers or to fulfil part of their course work with community partners to conduct community-based research projects. They ensure that community partners' priorities drive the project, as well as supporting the university students throughout the project.

Resource-based brokering initiatives include grant programs that provide resources to community-based organizations and academic researchers and/or institutions that aim to address key challenges through research and action. While some resource-based brokering initiatives simply provide monetary resources, others prefer to play a more active role in the partnership by taking on management responsibilities and/or offering extended support services such as training and knowledge mobilization services. For example, the Social Science and Humanities Research Council of Canada (http://www.sshrc-crsh.gc.ca/about-au_sujet/partnerships-partenariats/index-eng.aspx) offers a series of grant programs to support partnerships between academics at different universities, as well as between businesses and non-profit organizations. Funds are granted to carry out research, training and

knowledge mobilization activities using approaches that involve partners collaborating and sharing leadership. Funds can be used to establish new partnerships, test partnership approaches and expand established partnerships. As a second example, the National Coordinating Centre for Public Engagement in Bristol, UK, supports universities throughout the UK to increase how often and how well they engage in community-based research and learning activities. It works with campus staff members and students to develop skills for community-engagement activities and offers training sessions (e.g. funding, impact, evaluation) and consultancy to researchers, research managers and staff members in community-based organizations.

Finally, brokering networks, the broadest of the brokering initiative categories, describe initiatives that tend to operate independently to foster relationships through a series of mechanisms. With brokering networks taking on a range of formal and informal structures, they often require little commitment from members and minimal resources to sustain. Networks can also work across geographies to provide a channel for sharing information, resources and ideas (Ontario Health Communities Coalition n.d.). Brokering networks offer opportunities to develop partnerships, collaborate on projects and share information in a more indirect way than the other four structures.

The Community-Campus Partnerships for Health (www.ccphealth.org/) is a membership-based CCE network that provides numerous opportunities to promote and connect communities and academic institutions around health equity and social justice (Community-Campus Partnerships for Health 2017). Through their website, multiple listservs and biennial conference, the network mobilises knowledge, provides training and technical assistance, conducts research, builds coalitions and advocates for supportive policies. As a brokering network, it unites community practitioners and academics from diverse fields around community-based participatory research principles and practices. On the other hand, the Canadian Rural Research Network (<http://rural-research-network.blogspot.ca/>) acts as a hub for rural stakeholders across Canada, including academics, practitioners, formal and informal community groups, and government officials, to share research outputs. Members can stay up-to-date on rural research, connect with various rural stakeholders, and develop and maintain research partnerships. The Network has no budget, but is sustained by its members who serve on various committees.

The second part of the framework Below we present a description of each of the four categories as well as examples of some of the different kinds of brokering initiatives.

First, level of engagement covers the frequency of support and duration of involvement that brokers have with stakeholders throughout a CCE project. The level of engagement of the different brokering initiatives can be conceived of as a continuum that meets the needs of CCE partnerships in a variety of ways. At one end are brokering initiatives that provide 'light-touch' engagement, which often involves CCE brokers having initial contact with partners, being less involved after the partnership has been established, and allowing the partners to take on leadership. For example, some brokering initiatives we reviewed supported community-engaged learning projects by pairing students with community-based organizations to fulfill coursework requirements, identifying faculty members to work with a particular community partner, and offering training sessions, one-time learning events, or meeting spaces to be used on an as needed basis. At the other end are brokering initiatives that offer a deep level of engagement. This involves establishing partnerships and playing an active role throughout the duration of the project by working with partners to manage and conduct community-driven research. The Trent Community Research Centre, for example, maintains contact with partners throughout the course of a project and sometimes beyond. These CCE brokers also engage in project-planning and decision-making, helping to

secure project funding, and in the case of community-based research activities, playing a direct role in the research (e.g. data collection, analysis and interpretation, and knowledge mobilization).

Second, brokering initiatives differed in respect of the types of platforms they used to manage services. Some brokering initiatives maintained a physical centre within an academic institution or an office in the community. Having a physical presence within a community or on campus allowed these types of brokering initiatives to host face-to-face meetings with community and university partners or make workspaces available for planning, data collection or informal discussions. Learning events, such as workshop series, presentation panels and informal meet-and-greets could also be used to bring community and academic partners together for face-to-face interaction. Other brokering initiatives, such as the Canadian Rural Research Network, used virtual platforms that offered community and academic partners the opportunity to connect through online communication tools, such as discussion forums, listservs, researcher wanted boards, expertise or member profile searches, volunteer or partner matching databases, and virtual platforms for group collaboration. Some brokering initiatives offered a combination of physical and virtual platforms as multiple ways to connect diverse partners.

Third, brokering initiatives differed in their scale of activities. Some brokering initiatives were primarily focused on supporting partnerships in their local community or region. Examples include brokering partnerships between community groups and students to establish a food rescue program in a city, establishing connections with local housing providers and professors to develop innovative opportunities in a low-income neighborhood, and working with local libraries to match university students with children in need of reading mentors. Other brokering initiatives reached a national audience. For example, establishing partnerships between rural researchers and practitioners across Canada, connecting diverse stakeholders to explore national poverty solutions, and bringing together community-based organizations and academics in the UK over issues of food security. Other brokering initiatives spanned a much wider geography, working with partners on an international scale. Examples include promoting an exchange of ideas and knowledge-sharing at international health and social justice conferences on community-based participatory research, implementing an international in-person community-campus partnerships course and follow-up mentoring, and promoting online global dialogue and resource-sharing for students and community activists interested in social action and research.

Lastly, the areas of focus varied among the different brokering initiatives. Some initiatives engaged in particular issue-based activities and services. For example, a brokering initiative focusing on community food security hosted webinars and workshops, posted articles on their website and sent out newsletters to members. Other issue-based efforts covered poverty reduction, rural research, HIV/AIDS, and housing. In general, these activities tended to be more issue-based than those in the other brokering initiative categories. Some brokering initiatives had a much broader focus, however, with CCE brokers engaging in projects using community-engaged approaches to teaching and research, focusing on a broad range of issues and areas, such as community resilience and health promotion.

Upon examination of the four categories, level of broker engagement and types of broker platforms, appeared to be the most informative for developing a brokering initiatives matrix. Areas of focus tended to vary among the brokering initiatives and few patterns could be identified from that dimension. And while we noticed that brokering initiatives using virtual platforms tended to reach more national and international audiences, whereas physical platforms lent themselves to a local scale of activity, descriptions of activities within the level of broker engagement and type of broker platforms seemed most informative for guid-

ing brokering initiatives. provides a summary of these two brokering initiative dimensions.

Broker initiative dimensions matrix

Brokering initiatives in the virtual-light touch quadrant offer opportunities to share knowledge and establish connections with a wide span of members or partners. The Canadian Rural Research Network is one example of this type of approach. Some drawbacks to this approach include members engaging in passive interactions (e.g. scanning a blogpost), but not reaching out to members, and offering limited member contact by not promoting regular member or partner contact. Brokering initiatives in the virtual-deep engagement quadrant offer members more engaging opportunities to connect by promoting ongoing project sharing, regular meetings and frequent news updates. While this approach has great potential in deeply connecting diverse stakeholders, we did not come across this kind of brokering initiative in our search. Drawbacks to this approach could be the increased resources required within the brokering initiative to moderate discussions, host meetings, and provide regular coaching and member interaction. Brokering initiatives in the physical-light touch quadrant offer services to connect people within communities while requiring fewer resources to sustain a deep engagement initiative. The

Helpdesk is an example of a brokering initiative that uses this approach. A drawback could be that partners might not be able to sustain engagement without a broker's ongoing support. Finally, the physical-deep engagement brokering initiative offers partners opportunities to deeply engage with one another throughout the life of a project. The Centre for Community-Based Research is an example of this type of brokering initiative. Drawbacks include the resources, such as time, space and funds, necessary to support partners at each phase of a project.

Conclusions

In this article, we have presented an overview of the features, roles and activities of brokering initiatives and a framework to better understand their contributions to successful community-campus partnerships. Our intention has been to provide an analytical tool that can support academics and community-based practitioners engaged in teaching and research partnerships. There are a number of ways this framework might be used in developing new or existing brokering initiatives. First, the categories in each of the two parts of the framework describing the different structural allegiances (i.e. community-based brokering initiatives, university-based brokering initiatives, community-university-based brokering initiatives, resource-based brokering initiatives and brokering networks) and dimensions (i.e. levels of engagement, types of plat-

forms, scales of activities and areas of focus) could encourage partners to think through their overall goals and objectives. The framework could also help participants to better evaluate the purpose of a brokering initiative and the various mechanisms to be used to meet those objectives. Further, it might enable consideration of the strengths and limitations of various brokering initiatives in order to understand what each might accomplish, its limitations, and how it could adapt accordingly.

For example, a CCE broker interested in disseminating knowledge, keeping participants up-to-date on activities and providing a place for input and sharing ideas might adopt a virtual light-touch engagement model. This type of model would require few resources to maintain (e.g. staff members, infrastructure, costs). A brokering initiative interested in regularly engaging a wide reach of partners or members, but at a low cost, might wish to use a virtual deep-engagement model. This could keep overheads low as only a few key staff members would be required to maintain online communication tools and activities (e.g. website, discussion moderation, web coaching, webinars). By contrast, a brokering initiative seeking to have a wide community impact by reaching many diverse partners might decide to use a physical light-touch model. By offering matching services, but not requiring resources to provide ongoing support

to partnerships throughout a project, this type of initiative would require minimal staff members to review proposals and match partners. The most resource-intensive choice is the physical deep-engagement model. A brokering initiative with the goal of establishing and maintaining CCE partnerships and supporting partners long-term would need to ensure they had adequate, ongoing funding available to sustain such a model. As more CCE projects turn to brokering initiatives as a way to support their work, it is important that all partners have a clear sense of the initiative's purpose and what is involved.

The framework could also be used to consider where and how to situate a brokering initiative. For example, a brokering initiative based in the community would be more accessible for community-based organizations and more understanding and responsive to their needs than if based in a university. This would be especially true if there was concern that a particular institutional structure might not address the needs of community participants in a meaningful way. However, university-based brokers might have more success securing funding and other resources to support their work. Universities could also facilitate broader based partnership networks, while many non-profit organizations would have limited capacity to build and maintain relationships beyond those related to their im-

mediate work. With university funding, however, comes additional expectations (e.g. prioritizing faculty and students, adhering to a university's strategic plan). As another example, as brokering initiatives in a physical location are typically housed in community-based centers or university-based offices, they are well positioned to respond to their immediate community, an important element in building trust. Network brokers, on the other hand, tend to use virtual platforms, which limit face-to-face contact but allow them to reach a much wider constituency.

Brokering initiatives could also use this framework when mapping out the resources needed to sustain their work. Common to most brokering initiatives we examined was the importance of having a steady source of funding to develop infrastructure, hire staff to carry out the necessary tasks and sustain the initiative over the long-term. CCE brokers that are funded or based in a university tended to have the most stability and capacity as a result of solid institutional backing. In fact, some of the brokering initiatives we studied began as independent organizations based in the community, but over time chose to relocate to the university due to funding opportunities and the institutional resources and supports available. Having stable funding appeared to lessen the anxiety of participants and allow CCE brokers to focus on improving the content of their activities and services.

In a number of cases, added stability also enabled participants to more seriously consider and address power imbalances within their relationships. Some of the networks we examined, such as the Canadian Rural Research Network, did not have funding and, as a result, operated primarily as a shell, with activities driven completely by participants (typically those with grants to do their work). The source of funding also made a significant difference to the work CCE brokers could take on. For example, one brokering initiative reported that having support from an external funder over the course of several years allowed them to respond better to community needs, take risks and experiment with new types of activities rather than worrying about whether they were addressing the university's strategic plan. For many academics, a well-funded, secure and long-term partnership provided added legitimacy for engaging in, and in some cases leading, CCE projects.

We propose several directions for future research on CCE brokering initiatives. First, there is very little research documenting and evaluating case studies of brokering initiatives, especially in peer-reviewed journals. These kinds of scholarly studies are important as a means of sharing information and comparing and contrasting the efforts of different initiatives. The framework is a first step towards that in-depth analysis and could be used to further examine the process of

building and maintaining CCE brokering relationships and models. Second, limited research exists on both the factors for success and the challenges faced by CCE brokering initiatives. To share learning, we suggest that researchers analyse experiences and document lessons learned from attempts at brokering community-campus partnerships in relation to the categories proposed in this article. Finally, CCE practitioners would benefit from studies of the different tools available to support brokering initiatives. We propose that these tools could be conceptualized in relation to the framework.

While this framework provides a valuable tool for understanding and evaluating brokering initiatives, it is not intended to be static. In most cases, we found that the categories were not fixed and that many of the brokering initiatives we examined took on more than one of the structural allegiances and/or dimensions simultaneously. This speaks to the context in which many of these brokering initiatives operate (e.g. reacting/responding to

In response, the past 20 years have witnessed the emergence of participatory approaches that seek to reduce the distance between researchers and the 'subjects' of research by engaging directly with local stakeholders. Community-based research (CBR) is a relatively new methodology often aligned with critical theory and characterised by co-generation of knowledge and shared decision-

changing funding realities, program priorities of community organisations, emerging/unanticipated needs, etc.). Also, as technology changes along with the needs of CCE, new tools are being developed that may require different kinds of frameworks to understand and interpret CCE activities. Thus, while we compared brokering initiatives in order to understand their different attributes, we are not advocating a standardised approach to evaluation. Our research and experience leads us to suggest that brokering initiatives must be context-specific and respond to the needs of both community and academic partners. However, we need mechanisms to support community-campus partnerships in a more institutional and sustained way. It is our hope that the analytical framework will make a meaningful contribution to this endeavour. Specifically, we wish to acknowledge contributions made by Peter Andrée, Jason Garlough, Stephen Hill, John Marris, Natasha Pei, Amanda Sheedy, Elizabeth Whitmore and Amanda Wilson.

making between researchers and community members. As such, CBR may challenge traditional ways of 'doing research'. Supporting CBR has increasingly become a strategic priority for universities due to its potential to enhance research impact (Hall 2009 Speer & Christens 2013). As CBR is integrated into institutional frameworks and a growing number of researchers incorporate CBR into their

research practice, it becomes increasingly important to understand CBR research principles and values.

However, the idea of CBR itself can be contestable. In this article, we use CBR as an umbrella term for research that involves community engagement. Other terms that may fall under this umbrella include action research, participatory action research, community-based participatory research, community-based participatory action research, peer research, (community) engaged research, and inclusion research. In some fields, such as health sciences, it is important to distinguish between CBR, which indicates that research takes place in the community, as opposed to the laboratory, clinic or hospital, and community-based participatory research, in which the community plays an equitable role in every phase of the research (Blumenthal 2011).

However, to date there has been no systematic study of CBR values and principles guiding the research process or of how the application of CBR principles differs across academic researchers and community partners in various disciplines in one large university institution. Often, CBR values and principles are provided as a list of ethical considerations that are taken as given rather than negotiated by those directly involved in the research process. Moreover, the means by which particular principles or values are identified is not explained, or is done de-

scriptively, usually by narrating research processes. Similarly, research has not yet explored the ways in which understandings of CBR's underlying values differ with respect to the faculty member's own research compared to the broader research values of a large university with many faculties and departments which may hold rigid ideas of what counts as 'real research'.

In order to address these gaps, our purpose for this study was to provide a forum for discussion of CBR values and principles (VPs) across disciplines for both faculty and community partners. In this article, we report the findings of a systematic cross-disciplinary survey of CBR researchers and community partners at a large Canadian research university. We also explore some common understandings of CBR's defining values and principles among different groups of stakeholders engaged in community-based research. Through the Delphi approach, this study generated a set of community-based research VPs. However, the findings also uncovered diverse and complex understandings among the respondents of the potentially 'political' nature of CBR. We highlight the complexity of defining VPs of CBR in one institution, given the issues of relationality and power reflected in the study.

Literature review

The major themes in the literature on CBR values and principles may be grouped under three broad, interconnected concerns: relationships, power and social change. Relationships refer to the multifaceted relations among community members engaging in research, the community organisations representing community members, university researchers and their institution. Power denotes access and control over resources, data and decision-making as well as over the definition of legitimate academic knowledge production. Social change references the desire of many CBR researchers to better the living conditions of research participants or provide support and capacity-building for greater equity and justice. We explore these issues in more detail below.

Relationships

Most authors agree that the relationship between the researcher and the researched is central to CBR. Accountability, trust, reciprocity, respect, solidarity and collaboration are frequently mentioned in the literature; moreover, for CBR scholars, relationships are part of a process that is at least as important as scholarly outcomes such as publications (Brydon-Miller 2009; Elliott 2012; Israel 2008; Jacklin & Kinoshameg 2008). Several scholars suggest that CBR partners must commit to long-term research relationships and emphasise the iterative nature of the CBR process (CAMH 2011;

Horowitz, Robinson & Seifer 2009). Drawing on Kirkness and Barnhardt's (2001) earlier work, Stanton (2014) proposes that CBR should adhere to the 'four Rs' of respect, relevance, reciprocity and responsibility. CBR researchers also stress the importance of open and inclusive processes and acknowledgement of one's social location (Brydon-Miller 2009; Cochran et al. 2008).

Stanton (2014) examines the potential for CBR to disrupt mainstream research paradigms that privilege 'individual merit', hierarchical prestige, methodological and discursive norms, and work that culminates in publication, to instead value the lived experiences of individuals and communities and ensure dissemination of knowledge gained to all partners. In this sense, CBR blurs the line between the researcher and the researched by recognising research participants as active 'subjects' rather than passive 'objects;' everyone is an expert (OWHN 2009). For example, St Denis (1992) argues that CBR is for and with rather than about or on research participants.

CBR's focus on relationships and accountability creates an affinity with Indigenous research methodologies. As in CBR, Indigenous researchers develop relationships in order to seek knowledge (Wilson 2008). Relationality in Indigenous research is not concerned so much with statistical significance or validity, but rather with accountability to relationships;

this requires an unsettling of binaries such as knower/known and subject/object (Wilson 2008). Cautioning that, from the vantage point of the colonised, 'research' has been, and for the most part continues to be, a tool of imperialism and colonialism, Smith (2012) affirms 'research' to be one of the dirtiest words in the Indigenous world's vocabulary, and sets an agenda for research that takes seriously Indigenous ways of knowing and being by posing a series of questions similar to those asked by CBR researchers. These include 'Whose research is it? Who owns it? Whose interests does it serve? Who will benefit from it? Who has designed its questions and framed its scope? Who will carry it out? Who will write it up? How will the results be disseminated?' (p. 10; see also Flicker, Roche & Guta 2010; Minkler 2004; OWHN 2009). In these contexts, CBR may go some way to addressing conflict between the Western values of the academic setting and those of marginalised and Indigenous communities (Cochran et al. 2008).

Power

In conventional research methodology, the 'objects' of research provide data which the researcher ('subject') analyses and owns. Conversely, many CBR scholars share the objective of creating equity in research relationships through attention to social inequities and shared ownership of the project, and findings for the benefit of all partners (Heffner, Zandee &

Schwander 2003; Horowitz, Robinson & Seifer 2009; Jacklin & Kinoshameg 2008). Breaking down traditional understandings of research subjects and objects through partnerships based on shared ownership implies disrupting existing power relations. For example, Cochran et al. (2008) argue that conventional research has perpetuated a myth that Indigenous people represent a 'problem' to be examined and solved and that they are passive 'objects' requiring assistance from outside experts. CBR responds to the limitations of traditional research approaches by acknowledging different ways of knowing, valuing the voices of community residents and generating knowledge that meaningfully addresses locally identified problems (Fletcher 2003; Jacobson & Rugeley 2007).

Generating equity in relationships means CBR must challenge power explicitly (Elliott 2012; OWHN 2009). Accordingly, most writing on CBR begins with an assumption that CBR is more openly political (in the sense of naming and unsettling relationships of power) than conventional research aimed at objectivity. For example, Brydon-Miller and Maguire (2009, p. 79) suggest CBR is an 'unapologetically political approach to knowledge creation through and for action'. For many authors, ethics and empowerment are two key pillars of CBR (Blumenthal 2011; CAMH 2011; Elliott 2012; Israel et al. 2001 Jacklin & Kinoshameg 2008;

Minkler 2004). Building on these ideas, some scholars insist on the importance of anti-oppression principles and an acknowledgement that research is not value free, arguing that claims to objectivity have been used to subordinate research participants (CAMH 2011; OWHN 2009; Savan et al. 2009; Schwartz & van de Sande 2011). CBR scholars assert that CBR is a response to conventional research that has failed to protect or benefit participants and directly or indirectly led to significant harm (Wells & Jones 2009).

Because of CBR's explicit attention to power relations, some critics contend that CBR is unscientific, overly political and susceptible to bias, that community interests supersede theoretical and scientific rigour, and that it constitutes activism rather than research (Hernández 2015; McAreevey & Muir 2011; Ochocka and Janzen 2014). In other words, scholars have identified a perceived tension between the values of scientific rigour and those of community participation (Elliott 2012; Minkler 2004). However, advocates argue that CBR has greater potential for meeting the standards of scientific knowledge creation than conventional social science precisely because researchers are engaged directly in the transformation of the phenomena they study (Brydon-Miller, Greenwood & Maguire 2003). Similarly, feminists have long pointed to the value of acknowledg-

ing the situated nature of knowledge (Haraway 1988).

Social Change

Following from the focus on power relations, several authors suggest that a key principle of CBR involves the integration of knowledge and action for social change, with the objective of transforming fundamental structures that sustain inequalities in order to improve the lives of those involved, as they define improvement (Brydon - Miller & Maguire 2009; CAMH 2011; Elliott 2012; Jacklin & Kinoshameg 2008; OWHN 2009; Stanton 2014). For Ross et al. (2010), social justice is a goal of CBR that includes ensuring research priorities respect the needs of marginalised communities and promote self-determination. Similarly, St Denis (1992) argues that CBR must be committed to critiquing the status quo and building a more just society.

As part of promoting positive social change, many authors stress the commitment of CBR researchers to capacity-building, co-learning, and expansion of critical consciousness (Brydon-Miller & Maguire 2009; CAMH 2011; Horowitz, Robinson & Seifer 2009; OWHN 2009; Stanton 2014; Stoudt, Fox & Fine 2012). For example, Freudenberg and Tsui (2014) argue that improvements in health equity requires addressing the social determinants of health; consequently, policy change becomes a public health goal. Power dynamics are woven throughout

policy efforts to improve health, and the work of public health researchers is inherently political because it concerns power relations (Freudenberg & Tsui 2014).

In sum, the literature reveals CBR as an ethical research practice that calls for researchers to be reflexive throughout the research process, leading to social transformation. Although the literature speaks to the values and principles of CBR, they have not been clearly articulated. To address this gap, we conducted a Delphi study among active CBR researchers at a research university in Western Canada.

Methodology

The university in which we conducted this study piloted a CBR initiative a few years ago. A steering committee under the Vice-President Research was set up to increase the visibility of CBR and promote the adoption of best practice at the university. Despite the fact that CBR is widely practised on campus, there has been a concern among CBR researchers that they are disadvantaged in research ethics reviews and tenure and promotion processes by the lack of understanding of the values and principles (VPs) of CBR. To address this concern, we conducted this study to generate a list of VPs that could be used as reference for these reviews and processes.

As a comprehensive research university with over 5000 research faculty members, CBR researchers come from a varie-

ty of disciplines, each of which has its own research tradition, stakeholders and understanding of CBR. It is therefore difficult to identify all CBR researchers. Besides, the very essence of CBR entails the participation of community partners; therefore, it was also important that we involve their voices in a study to explore the values and principles of CBR. The actual number and identification of all community partners involved in CBR with this university was hard to determine. Thus, it was technically difficult to generate a frame for sampling via a traditional survey method.

Since broad generalisation was not our goal, we decided to employ the Delphi technique developed by the RAND Corporation in the 1950s (Dalkey 1967) to conduct this study. The Delphi method is a popular approach widely used in different fields to generate agreement through synthesis of a diverse range of expert opinions (Hasson, Keeney & McKenna 2000; Yan & Tsang 2005). As a research tool, Delphi depends on group dynamics rather than statistical authority to achieve consensus among experts (Okoli & Pawlowski 2004). It is a systematic, multiple-step process to solicit and collect information from respondents who are experts in a subject area. The design of a Delphi study is flexible and responsive to the actual data collection process. The number of rounds of data collection is contingent on the emergence of consensus

which, although mainly based on majority view, is achieved without respondents feeling they are being judged (Geist 2010). Delphi also allows respondents to respond to emerging ideas during the research process in a time-effective manner (Tersine & Riggs 1976). In the absence of a face-to-face group discussion, respondents can express and exchange ideas freely in a confidential and anonymous fashion (Okoli & Pawlowski 2004).

Respondents

Following the Delphi tradition, respondents in our study were presumed to be experts in community-based research. Prior to this study, the Steering Committee organized several events to promote CBR on campus. An email list of approximately 200 CBR research practitioners was compiled. Phone, email and in-person invitations to take part in the study were sent to all registered researchers. We also invited people on the list to refer to us other CBR researchers who might be interested in participating, and an email was sent to all university Deans with a request to forward the invitation to members of their faculties who may have been actively involved in CBR. We also invited researchers who confirmed their participation to recommend at least one of their community partners take part in this study. A total of 106 people, including 50 faculty researchers, 37 community partners and 19 staff, who are research staff supporting and working on CBR re-

search projects conducted by faculty researchers, were finally confirmed. They were invited to participate in three rounds of data collection, which were to take place from April to July 2015. Generally, Delphi prefers a stable and small group of respondents throughout the process. However, as it was difficult to monitor this large group of respondents, particularly when their participation was anonymous due to a requirement of the institutional ethics review protocol, ultimately only 70 of the 106 (66 per cent) confirmed participants took part in the first round of the survey. Attrition rate in Round 2 was 38.6 per cent and in Round 3, 48.6 per cent. Despite this, as noted in Table 1, there was a fair representation from faculty, community partners and staff in all three rounds. However, due to the small sample and the purpose of the study, we did not compare the answers from these three groups of respondents.

First, in terms of importance, respondents proposed a similar ranking of the categorical VPs for both their own CBR practice and their expectation of their institutions. However, 67 VPs were considered to be relevant or very relevant to respondents' own CBR practice compared to 33 for the institution; among the 33 itemised VPs deemed relevant to the university community, eight (24 per cent) concern 'Accountability'. In other words, there is a perception that the institution is concerned most with accountability and

publications and less with relationship building, which accords with the broader neoliberal context. CBR researchers, even those who resist the characterization of CBR as political, seem to want to insert ethical considerations into research processes, while the university is more concerned with measurable outcomes in terms of publications. Finally, principles such as 'Values process and outcomes', 'Long-term relationships' and 'Reflexivity' seem to matter to respondents' own practice more than to that of the university as an institution. This may reflect respondents' perception of the administrative emphasis of the university as an institutional organization or a cynical attitude on the part of researchers who feel their research is not held in high regard by their institution. Indeed, it is this perceived lack of regard that lay behind the creation of the CBR initiative at the university in question.

The Politics of CBR

Questions of power are inherently political because, in broad terms, politics concerns the distribution of power and resources in society. Coming from social work, education and geography disciplinary backgrounds, we had understood CBR and indeed all research to be 'political'. However, some of the responses we received to the survey reveal that this is not the view of all CBR researchers. Here we explore the implications of respondents'

differing perspectives on equality/equity, anti-oppression and objectivity.

It became evident early in the study that, when we tried to define CBR, many tensions emerged amongst faculty members in various disciplines, between those doing more quantitative research than qualitative research, and between faculty and community members and researchers and their institution. Interestingly, the main tensions seemed to be rooted in the epistemological, ontological and axiological positions of the respondents, which were closely tied to their discipline and institutional context. This was further complicated by the reality that, despite our efforts as researchers to be as inclusive as possible through various recruitment methods, including institution-wide invitations, faculty-wide invitations and personal invitations, our participants were inevitably only partially representative of the faculty, staff and university community. The absence of many voices led us to question the ethical nature of the research that we were undertaking, especially when we read many of the comments on the study in Round 3 concerning the importance of respecting diverse epistemologies, addressing power imbalances and accountability to an 'ethical research process'.

Admittedly, the consensus-seeking nature of the Delphi approach might have further marginalized some political views held by CBR researchers from some dis-

ciplines and, as a result, in many 'political' VPs being eliminated. Most participants agreed that building equality or equity in relationships means addressing power explicitly; however, based on the 67 per cent cut-off, itemised VPs that included openly political terms such as power, anti-oppression, Indigenous and anti-colonial were dropped following the first round. In other words, at least among the respondents to this study, most did not agree with the 'political' nature of CBR. However, some respondents in the second round expressed concerns with this result. We realised that we did not have the means, given that the consensus of the group determined the final list of VPs, to deeply address the many tensions and systemic inequities that seemed to mark the texts of the survey responses. Fortunately, some members of the study spoke up during our workshop after Round 1 and consensus was reached to reinstate several VPs that otherwise would have been eliminated from the final list, due mainly, in our view, to the absence of certain marginalised voices, disciplines and non-mainstream approaches to research in the survey process. This was due in part to systemic inequities and institutional absences. Removing the most overtly politicized VPs was perceived by some respondents to leave academic researchers in the privileged position that many scholars claim CBR is supposed to redress, and perhaps

to undermine decolonial and anti-oppressive methodologies. In short, the tendency of the majority of respondents to opt for a relatively objective and apolitical position was viewed by others as masking what were fundamental issues of injustice which have significant impact on institutional practice of tenure, promotion and ethical approaches to CBR.

These findings raise many questions. What does it mean to suggest that CBR (or, indeed, any research) is non- or apolitical? What are the implications of resisting acknowledgement of the political nature of research? One of the critiques of objectivity in the literature is that it has been used to subordinate research subjects within specific projects as well as CBR researchers in the academy (Absolon & Willett 2005; Deloria 1997; Wells & Jones 2009). Is it possible or desirable to acknowledge one's positionality and simultaneously claim objectivity? Why do some researchers resist designating their research anti-oppressive or anti-colonial? What are the effects of this resistance for researchers, research participants, and CBR more broadly?

Building on the debate over the political nature of CBR, the question of whether positive social change was a meaningful research objective was also contested by participants. Although respondents agreed that CBR results should benefit all participants, there was less agreement on whether improving lives was a desirable

or reasonable goal of CBR. It is interesting to note in this context that no itemised VP from the category of 'Empowerment' passed the cut-off point.

Related to these questions, for some researchers critiquing the (presumably inequitable) status quo was crucial to their practice, while others argued that the status quo was not always in need of critique and that the goal of CBR should be discovery and knowledge creation. Yet, we wonder if CBR is simply aimed at the creation of new knowledge, how can researchers avoid reinscribing colonial relations or repeating the mistakes of past research that mined community members for their 'data' without improving their lives?

To be critical of power relationships implies the desire for change. We expected to see these concerns reflected in our findings. Although 'Action for positive social change' remained important for many participants, 'Transformation of fundamental structures' was removed after the first round. Once again, the more overtly political actions tended to be rejected. In other words, there was some agreement that action is an important principle of CBR, but much less agreement on the nature of the action, for example, whether the goal of action is to further decolonisation or something more mundane (e.g. publication of a report). This goes to the heart of the disagreement among participants: is CBR a political re-

search approach aimed at action to improve lives, or is it an objective research approach that seeks to create new knowledge? Can it be both?

Implications for future research

Based on the findings and our related reflections, we propose the following additional questions about CBR may be worth exploring further:

What does 'political' mean in the context of CBR, and how political should CBR be?

As a research method, should CBR have a 'predetermined' outcome?

Does CBR require different forms of accountability compared to other methodologies?

Is 'action' an objective of CBR? What is the relationship between CBR, action and justice?

Is CBR only for marginalised/colonised groups? To what extent should CBR be informed by a particular discourse?

Is there any element that distinguishes CBR from other research approaches on which all CBR researchers could agree? Should CBR be defined?

To conclude, CBR is a growing research approach increasingly being adopted by researchers from diverse disciplines. While the findings reported here may fill a gap in the literature on which values and principles matter to CBR, they also raise additional questions for further exploration. The diverse perspectives on the political and action-oriented nature of

CBR comprise an important issue that researchers and community members whose work comes under the CBR banner should address as more and more aca-

demic institutions begin to emphasise the importance of community-based research.

NOTE: Readers who would like to view the complete list of itemised VPs should contact the lead author.

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Education and Practice: building social partnership

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Abstract

In a white paper developed for the William T. Grant Foundation, my colleagues Cynthia Coburn, Kimberly Geil, and I identified some defining features of partnerships. After reviewing the literature and interviewing leaders from a number of partnerships, here's what we found:

Partnerships are long-term. In a partnership, everyone's in it for the long haul. A good indicator that a collaboration is a partnership proper is they've made it through turnover, and the participants have worked on more than one project together. In other words, they've had to grapple with two big threats to partnerships, changing people and the end of funding. Partnerships are mutualistic. In a partnership, there's a commitment to contributors benefiting from their participation in joint work. Here, "benefit" means more than an exchange of money for services or data. It means that there's a give-and-take with respect to the focus of the work, and a genuine interest in helping other people address their problems, whether that's a teacher who needs better curriculum materials or a researcher who needs data on a new approach to professional development she's developed. Partnerships are intentionally organized. Partnerships don't happen by accident. Teams forming partnerships need to carefully consider who needs to be at the table, how they are going to decide on the focus of their work, and how they'll know

when they are successful. They need to attend to equity, taking into account what voices typically get left out when naming problems and searching for solutions.

Partnerships are focused on problems of practice. Researchers typically study what other researchers think is important to study. But, in a research-practice partnership, the focus is on problems of practice defined in collaboration with educational practitioners. Successful partnerships may also include youth, family, and community voices in defining the problems to be studied and addressed. Collaborations that share these features are not particularly common in education. They require a lot of effort to develop and maintain. The outcomes are often difficult to define, and it's easy for participants to become discouraged by turnover in the partnership and sudden changes to the priorities of policymakers at the federal, state, and district level. At the same time, lots of people are excited about partnerships, and they want to know how to get started and how to find resources to support their work.

Keywords: education, partnership, practice

Introduction

This article is a critical reflection of a linguist's journey towards community-engaged scholarship (CES). It presents insights gained from this process on how researchers in disciplines less known outside academia can begin to conduct CES, and on the current conversation surrounding the various definitions of CES and their interpretation for the tenure and promotion process. Over the past two decades, a welcome shift has been experienced by academia as universities and national organisations supporting them place ever-growing importance on meaningful research and knowledge arising from faculty-community partnerships because of the mutual benefit promised by such collaborations (Boyer 1996). This does not mean that such meaningful work did not exist before, rather that it has taken centre stage (Fitzgerald et al. 2016).

Gelmon, Jordan & Seifer 2013; Morrison & Wagner 2016). Current approaches to engaged scholarship reside on the understanding that academia is not the exclusive generator of knowledge, and that non-academic settings are a source of tremendous learning opportunities and scholarship (Boyer 1996; Fitzgerald et al. 2016). Furthermore, the current view of engagement 'posits a new framework of scholarship that moves away from emphasizing products to emphasizing impact' (Fitzgerald et al. 2016). However, practice has lagged behind promise (Ward & Miller 2016). Given the requirements and expectations of academics, such as the role of scholarship (publications) in tenure and promotion, and the creation of opportunities for students to engage in work with the community, exactly what counts as scholarship in the community has been the subject of much

debate (Barker 2004; Fitzgerald et al. 2016; Gelmon, Jordan & Seifer 2013; Janke & Colbeck 2008; O'Meara & Niehaus 2009; Sandmann 2008; Wade & Demb 2009, 2012).

Because of the complexity surrounding the factors that influence faculty engagement (e.g. beliefs about student learning, pedagogy, connections to community, shared epistemology), it has been difficult to find a common definition of engaged scholarship (Morrison & Wagner 2016). In this article I argue that a prescribed common definition is, in fact, not possible or desirable. In general, community-engaged scholarship is 'scholarship that involves a mutually beneficial partnership with community members or organisations outside of the academy' (Commission on Community-Engaged Scholarship in the Health Professions 2005). However, because work with community partners includes service-learning, community-based participatory research and other types of community-based work, and because the conversation about how CES is defined is ongoing, some scholars wonder whether their research in the community qualifies as CES for purposes of tenure and promotion (Calleson, Jordan & Seifer 2005; Furco 2010; Gelmon, Jordan & Seifer 2013). In an effort to support their faculty members, individual universities

develop their own definitions – in itself an acknowledgement of the ongoing conversation.

Based on my experience as a linguist starting on a path towards CES, I argue that existing definitions and their campus-level adaptations can unintentionally limit understanding of what CES is for some disciplines, including linguistics. For scholars in these disciplines that are little known outside academia, the path towards CES is much longer than for those in fields that are better understood by the general public, such as STEM disciplines and public health, the birthplace of CES, and steps taken along the way should be recognised by institutions (<https://www.ccphealth.org/>); Maurana et al. 2001). While developing trusting, meaningful relationships with community partners – a prerequisite for CES – is time-consuming and labour-intensive for anyone, regardless of discipline, I argue that some scholarly fields face an additional challenge because the community (here, anyone outside academia) is unfamiliar with their existence and the objectives of the discipline in the first place.

As a linguist who primarily teaches prospective K–8 teachers, my interest in CES is fuelled by a desire to promote the personal and societal benefits of the scientific study of language to the broader community. Here, I use 'broader commu-

nity' to refer in general to people outside academia who may otherwise never consider the benefits of linguistics as they navigate the multiple communities to which they belong. The idea of community has typically been tied to place (Dunham 1986); however, as language users and active social beings, we all belong to various communities, some defined by place, some by language, and some by other means such as common interests and undertakings (Bloomfield 1933; Gumperz 1971; Labov 1972). For the purpose of this article, the community is viewed more specifically as a classroom with students and teachers, and it is also further extended to the school, the students' and teachers' families, and to those with whom they interact (Battistich et al. 1995; Brown 1997). While the benefits of understanding language from a scientific perspective are obvious to linguists, they are not immediately obvious to the community. Of utmost importance is the issue of social justice centring around language use and recognition that all dialects of a language are linguistically equal. While most forms of expressing prejudice are frowned upon, overt discrimination based on language is still accepted today because the general public does not understand how language works. Thus, non-stan-

dard dialects of English as well as various immigrant languages are viewed as 'bad' and therefore speakers of those language varieties are viewed as less valuable members of society (Baugh 2005; Crawford 1995). A clear case for understanding linguistic diversity as an issue of social justice is presented by bilingual education, which has historically been viewed as an issue for ethnic minority students. Policies have generally favoured the linguistic and cultural majority, with most bilingual programs resulting in monolingualism rather than bilingualism. By making knowledge about language and linguistics accessible to those outside academia, transforming current practices into 'communally-based practices of global learning' can lead to achievable goals of bilingualism, biculturalism, and biliteracy both for ethnic minority and ethnic majority students (Akkari & Loomis 1998, 2012). With a better understanding of language via linguistic study prior to college, students and teachers would begin a ripple effect that would eventually spread throughout their communities, leading to less language-based discrimination. Furthermore, this would have a greater societal impact than studying linguistics only in college, as not every student attends college, and not every college student studies linguistics. To get to this point, however, students and

teachers need to understand the building blocks of language and language development in order to arrive at the conclusion that all language varieties are linguistically equal; this can be achieved via working partnerships between linguists and K–12 schools. Nevertheless, because of the disconnect between what linguistics is and does, and the community's unfamiliarity with or lack of understanding of linguistics, establishing such partnerships in a way that is mutually beneficial and not driven by the academy is extremely time-consuming. Teachers need time to understand the potential contributions of linguistics to themselves and their students, and their potential contributions to the academy; the linguist has to do the same.

While I am now engaged in such a partnership with a teacher at a local middle school, it took more than two years to develop a relationship based on mutual trust which, in turn, brought us to the point where we could begin a truly bidirectional partnership that also involved scholarship – in the sense of outcomes that are 'rigorous and peer-reviewed' (Gelmon et al. 2012). In this article I reflect critically on insights gained from this process and offer linguists and scholars from other lesser known disciplines suggestions for becoming involved in CES, as well as encourage them to challenge the

definitions of CES and their interpretation for the tenure and promotion process.

CES definitions and their interpretations

Over the past two decades CES has been identified as one of the core missions of higher education (Boyer 1996; Gelmon et al. 2013, p. 58). One goal of CES is for disciplinary faculty to use their expertise in collaboration with community partners, thereby simultaneously creating new knowledge and contributing to the public good. This has been highly appealing to universities and researchers who want to take their work outside academia and create meaningful and mutually beneficial partnerships, responding to Boyer's (1996, p. 11) challenge for higher education to 'become a more vigorous partner in the search for answers to our most pressing social, civic, economic and moral problems and ... reaffirm its historic commitment to ... the scholarship of engagement' (*italics added*). While this sounds positive from all perspectives, it also presents some unexpected challenges. On the one hand, exactly how to define the 'scholarship of engagement' and community-engaged scholarship is still currently the subject of debate, which leaves room for differences in interpretation. On the other hand, current definitions assume that all disciplines should be able to engage in CES in the same way.

Over the years, the term engaged scholarship (or scholarship of engagement) has referenced a multitude of university-community collaborative work, including service-learning, community-based participatory research, outreach, community development, and different forms of civic engagement (Calleson, Jordan & Seifer 2005; Gelmon, Jordan & Seifer 2013; Sandmann 2008). These different types of engagement obviously have different outcomes and levels of scholarship, which impact aspects of tenure and promotion expectations. Sandmann (2008, p. 101), in her review of the literature on what the scholarship of engagement has meant over the years, concludes that CES is ‘still emerging from its “definitional anarchy” and is still evolving as an interdisciplinary field for academic research’. Community-engaged scholarship currently combines ‘the principles of community engagement with accepted standards of scholarship’ (Gelmon, Jordan & Seifer 2013, p. 59), and is thus defined further at the level of the institution. This is an important point, because scholars work both within their broader disciplinary framework and within the parameters established by their institutions. This may not be best practice, however, given the diversity of disciplines and the knowledge that communities have, or do not have, about those disciplines. Morri-

son and Wagner (2016) argue that the faculty perspective must be taken into account in the CES debate. In order to ‘make sense of the complex list of factors influencing how faculty engage, their reasons for doing it, and how institutions can support them’, we need to understand ‘how faculty define and make meaning of CES for themselves’ (Morrison & Wagner 2016, p. 9). And addressing the issue of potential research partnerships with non-academics, Ward and Miller (2016, p. 189) state, ‘How the individual work of both faculty and staff is marginalized, valued, validated, recognized, and rewarded through formal promotion structures and processes remains an area of needed attention within and across institutions of higher education’. Therefore, an argument can be made that a monolithic definition of CES is neither possible nor desirable. Yet, faculty need guidance on how to situate their work.

The California State University (CSU) is the largest four-year public university system in the United States, with 23 campuses. A survey of the CSU’s websites on community engagement shows that, at the time of writing, only six campuses specifically define or discuss community-engaged scholarship and emphasise the importance of reciprocity in university-community partnerships. Fourteen other campuses emphasise service-learning as

the primary focus of community-engagement work, and a few others also encourage participatory-action research, internships and other forms of research, teaching or service that benefit the community. This range of emphases is expected, and it is likely that more campuses will specifically address CES in the future. However, this also means that individual campuses may place a different value on various types of work that faculty conduct in the community.

According to one institution's definition, in the context of the broader national conversation, CES 'is centered on a mutually-beneficial collaboration between the university and a community partner outside the academy', contributes to the public good and 'meets the needs of the community partner as defined and expressed by the partner'. Moreover, for university-community partnership work to be considered CES (as opposed to service-learning or participatory-action research, for example), it must either involve a 'strong bidirectional relationship' or be 'community driven', as shown in the last two columns in the chart in Figure 1. This chart is provided on the institution's CES webpage to help explain the campus definition of CES and to guide faculty towards rigorous CES work. The original source is a document created by the US Environmental Protection Agen-

cy's National Center for Environmental Research (NCER, 2015), whose goal is to support funding for quality research related to the environment. However, recognising the importance of people within communities and how significant outcomes from community research can only be achieved through the direct involvement of the community, the NCER drafted a primer on community-engaged research (CEnR). This document is directed to academics in general, recognises 'the strengths of the community institutions and individual members' and identifies CEnR along a continuum of engagement between researcher and community partner, as outlined in the chart below. CES, as separate from service-learning or community-based research, involves only the last two columns.

The above CES definition and its interpretation are helpful guides for scholars to determine what type of work constitutes CES. At the same time, faculty in disciplines which are not well known outside academia, such as linguistics, find themselves ill-positioned to engage in such scholarship for two reasons: (1) the community is unfamiliar with the discipline and its potential contribution to the public good, and is therefore unprepared to engage in true bidirectional collaboration, and (2) the linguist/researcher lacks a network of relationships with communi-

ties apart from those with which they conduct their research (e.g. documenting or extensively studying a language). The combination of these two factors leads to a lengthier process for linguists as they pursue CES if their CES work is outside the typical linguist's communities of focus.

Figure 1. Spectrum of community involvement in research

It is important to emphasize that this is neither the fault of the community nor of the field of linguistics. While more linguists today than at any other time are becoming involved in outreach and seeking to work with teachers in K–12 schools, convincing teachers and schools to incorporate linguistics in the curriculum has been slow because of a lack of understanding, curricular constraints, strong adherence to traditional notions of grammar and the nature of adopting curricular changes in general (Reaser 2010). Part of the reason for this, however, is that, traditionally, linguistics has been a higher education discipline and its broader value to society is not well understood by the general public, and this has been detrimental to both the field and the broader community. Simply put, outside academia linguistics is primarily misunderstood as either the language police or the polyglot society. Usually the first question people ask when they learn

someone is a linguist is 'How many languages do you speak?', followed or preceded by a comment along the lines of 'Uh oh, I better watch what I say'. Neither of these is actually true of linguists who generally concern themselves with speakers' actual knowledge and use of language (though some linguists do speak multiple languages) rather than prescriptive grammatical rules. Linguists have worked in and with communities to document languages or conduct other research, and sometimes this has served the needs of the community. For example, linguists have contributed a great deal to language documentation, whether the linguist sought out a community or vice versa. In the case of the Kawaiisu speakers in Tehachapi, California, it was they who approached linguist Jocelyn Ahlers to assist with the documentation of their language; the community-determined goals and outcomes constitute CES work even under more prescribed definitions (personal communication). The work of linguists also is critical to the conversation about bilingualism and bilingual education, speech and language pathology, text-to-speech and speech-to-text software development, education, law and public health, to name a few of an ever-growing list of benefits. However, not all of these applications are obviously linked with linguistic study in the public view. Lin-

guistics is not usually discovered by students (myself included) until college. In recent years, recognising these shortcomings, linguistics has made it a priority for linguists to become more active in making the discipline 'recognizable' outside academia via public outreach and involvement in K-12 classrooms (Denham & Lobeck 2010; Godley, Reaser & Moore 2015; Linguistics Society of America 2017; Reaser et al. 2017).

As a linguist who teaches prospective teachers, I have come to recognise the role that my current students will have in making language relevant to their students – and the communities to which they belong – beyond their expected understanding that language is used for communication, reading and writing. While the role of linguistics in the K-12 classroom was explored and recognised earlier by a handful of people (Denham & Lobeck 2010; Fillmore & Snow 2000; Honda & O'Neil 1993, 2008; Honda, O'Neil & Pippin 2004; Reaser et al. 2017), recognition has grown over the years, but not yet to a level where it has made a significant impact in our communities. Thus, the general public still does not have a clear understanding of what linguistics is or does. On the other hand, linguists do not have first-hand experience working in K-12 classrooms and therefore are unfamiliar with the needs of students and

teachers. As Gelmon, Jordan and Seifer (2013, p. 63) state, 'in some disciplines and institutions, faculty may not know where to find a "real" community-based organization or understand how a collaboration might be beneficial to their scholarship, their students, and their institution'.

Linguists have ideas of how linguistics can contribute to a faculty-community partnership. However, given the interpretation of the CES definition that the partnership be 'bidirectional' or 'community driven' as it addresses an issue 'defined and expressed by the partner', linguists such as myself find themselves in a difficult position. On the one hand, a potential community partner, in this case a school, or a K-12 teacher, does not know that linguistics exists, what it does, or that there are linguists at a university with whom they could collaborate and create new knowledge for the benefit of both partners. In fact, the community may not even know that an issue might exist in the first place. For example, discrimination based on language persists without notice even as other forms of overt discrimination are generally frowned upon. This can take the shape of discrimination based on non-standard dialects of English, languages other than English spoken in the US, or even English spoken as a second language. Looking at

language from a scientific perspective can help not only to develop students' inquiry skills, but also to highlight the fact that all dialects are linguistically equal (Crawford 1995; Reaser et al. 2017). This is an issue of social justice and would potentially translate into less language-based discrimination in the school, family and broader communities with which the students and their families interact. But if the community is not aware of what linguistics does or of an existing issue that could be addressed, and if the linguist does not have a pre-existing partnership that may have been established for some purpose other than CES, then the process towards CES will take that much longer – longer, I would argue, than for someone in a discipline that is at least somewhat better understood outside academia. Furthermore, the impact of the work in the larger community, outside of the school, for example, may not be visible until much later, as the students become agents of change within their families and other communities. In turn, the characteristics of these communities – extended families or neighbourhoods – will also direct the impact of the work. It will take a lot longer to create change both with and by students whose families support the 'English-only movement', for example.

If CES is defined in such a way that it is restricted to a collaboration instigated

by the community partner to address a need experienced by that community, the linguist cannot approach a community partner with an idea for a project or an issue that could be addressed via the partnership. As I suggest in the later section on lessons learned, in order to achieve a truly bidirectional collaboration the scholar must first engage in various activities (e.g. volunteering, community outreach) that will nurture trust and inform the partner of the objectives and societal benefits of the discipline, and must in turn be informed by the partner and their needs. While this may appear true for any discipline, the crucial point here is that more familiar disciplines (e.g. art, STEM, or health-related) will not face as long a process. In the next section I reflect further upon my own experience and offer suggestions for how linguists, and others from similarly challenged disciplines, can develop community partnerships that will lead to community-engaged scholarship.

Reflections of a linguist's journey towards a CES partnership

Since beginning to work with undergraduates who are prospective K–8 teachers a decade ago, I have been contemplating the role of linguistics in the school curriculum. Having graduated from a highly theoretical linguistics department, where we were all majoring in linguistics

and then working on our doctorate degrees, I had taken it for granted that interest in linguistics was just there in the classroom. Everyone was taking linguistics because they loved the subject for its own sake. However, faced with students who were taking linguistics classes not because they liked linguistics, but because they were required to take these classes, I found myself answering a lot of questions about the reasons we were studying language from a scientific perspective. While some students loved the subject, others struggled to understand its purpose. It was not difficult to demonstrate how certain aspects would be beneficial to them in their future profession as teachers. For example, learning about dialects, linguistic diversity and bilingualism were topics that most students immediately identified with and could see how they would be relevant. To some extent, learning about phonetics and phonology, the sound system of language, was also accepted as playing a role in how they could help their students to read and write, and understand their students' phonetic spelling in the early grades. What was more difficult was keeping that interest when doing serious linguistic analysis, which can be tedious and challenging, and getting students to think of ways they could use linguistics when they became teachers. I further realised that I, too, had a limited un-

derstanding of how it might be relevant, and that without working in the K-8 classroom with teachers and students, I would continue to be limited in my understanding.

The idea of working with teachers in the classroom is not a new one. As mentioned in the previous section, Honda, O'Neil, Pippin, Denham and Lobeck have been involved in such work for some time on small projects that started either in their children's classrooms or with teachers they already knew and who were comfortable with them. However, while this work constituted engaged scholarship, it was not necessarily community-engaged scholarship. This work was intended to introduce students to linguistics and was also a way to test the hypotheses entertained by linguists about the role that linguistics played in the primary and secondary grades, such as developing scientific thinking skills (Denham & Lobeck 2010; Honda & O'Neil 2008). The bidirectional and reciprocal components of the partnership were not obvious.

In Spring 2015, I had not yet encountered the field of CES, but I wanted to begin working in a classroom. I approached my daughter's former fourth grade teacher and suggested some ways in which we could talk about language and linguistics and how this could address some of the recent common core

curriculum standards, such as developing scientific writing, under the college and career readiness standards, or developing foundational skills of word analysis (e.g. working with Latin and Greek roots). The teacher was very open to the idea and graciously offered class time for me to volunteer once a week during the semester. The lessons were primarily identified by me and approved by the teacher. The students enjoyed all the activities that we conducted (e.g. figuring out parts of speech from Lewis Carol's *Jabberwocky*, or Greek and Latin roots from Harry Potter's spells); however, we did not create new knowledge, as necessitated by scholarship. I did not know how to properly articulate the goals of this work within the context of CES because I was not familiar with CES. I was focused on how linguistics could be used in the classroom in a way that would engage students, and what I could learn from the experience so that I could bring that to my own classroom for future teachers at the university. This had the potential to be CES, but it was not, and I really did not know how to do it. No research had been conducted, only practice of linguistics with fourth graders, and observation of what that might mean for my own prospective teacher students.

During the same semester, my institution announced that there would be a

year-long faculty learning community (FLC) focused on community-engaged scholarship, and the brief description in the announcement seemed to be exactly what I needed for the work I wanted to do. I applied to participate in the FLC, and joined the FLC the following year. The FLC had three other faculty members from different disciplines and two facilitators. I naively believed that, based on my experience with the fourth grade, I would be ready to engage in CES a year from then, and I saw the FLC as a supportive environment for that type of work. The plan was to develop a new partnership (for practical reasons I wanted to work with a school that was close to my university) and begin the work as soon as possible. As we began discussing CES and what it entailed, I realised that I had not understood it properly. In particular, the requirement that there be a 'bidirectional' or 'community driven' partnership involved in identifying the issue to be addressed became an almost insurmountable challenge. Approaching a teacher at a new school with an idea about a partnership in a field that was not well understood by the community, and expecting the teacher to recognise a potential need that the partnership could address, seemed impossible. Also, the school I wanted to partner with was a new school that my children were attending. As such,

I had the slight, but marginal, advantage of being an 'insider'. The teachers knew me as a new parent, but we had no history and no relationship. Nevertheless, this was helpful as I did not approach teachers as a complete 'outsider' (Post et al. 2016).

After a few attempts at connecting with teachers, which included offers by me to volunteer and collaborate on any language-related projects they might identify, I successfully connected with the teacher with whom I am currently working. This was a longer process than I had anticipated, spanning the academic year, which may have been attributable to a number of factors. First, the teachers may have been overwhelmed by the amount of work they had to accomplish during the year, and adding one more thing to the schedule had seemed prohibitive. Second, and I would argue more likely, the relevance of linguistics and what a potential partnership could accomplish was not obvious to the teachers. Third, and also probably equally significant, my in-between position as an insider-outsider at the beginning of the year shifted closer to 'insider' towards the end of the year, thus providing an advantage (Dwyer & Buckle 2009). Still, despite this advantage, it took more than two years to begin the CES work.

When I met with the teacher, an 8th grade humanities instructor, I was forthcoming from the beginning about the goals of a potential partnership and shared with her a tremendously helpful tool, a matrix for planning and implementing a CES project (Figure 2), adapted by my university from the original work of Jeffrey Howard at the Ginsberg Center, University of Michigan (2007). The matrix outlines the purposes of a partnership and emphasises the role of the community partner.

Figure 2 Matrix for planning and implementing a CES project

I knew by the time we met, which was at the end of one year of effort and learning about CES, that community organisations are often tired of being approached by university faculty who want to conduct their research there (the 'parachute' approach), so I wanted to make it clear from the beginning that this was not that type of work. The teacher was excited to see that the goals were truly paying attention to the needs of the school, and even though we did not have a clear idea of how the project would work, we decided to give it a try the following year and see what happened. We discussed some possible things that we could do, and the teacher identified the need for her students to improve their fundamental knowledge of how English works so they

could become better writers. That was a good start and the beginning of a developing relationship.

Over the course of the following school year we co-taught a group of 8th grade students once a week, each time responding to the needs of the students as identified by the teacher and the students. We worked on grammatical structure, Latin and Greek roots, and non-standard dialects of English. By the end of the year, we had an engaged partnership and we had built trust. We understood what each of us could bring to the partnership and how the students could benefit from our collaboration. So by the end of the first year of collaborative work we were poised to engage in CES the following year.

The school is designed around project-based learning, a teaching methodology which is student-centred and via which students acquire skills and knowledge by engaging in long-term inquiry around a particular problem or real-world question (Blumenfeld et al. 2005; Dewey 1959). While the actual work is outside the scope of this article, we are currently exploring ways to incorporate linguistics into the students' projects, rather than have it as a peripheral subject of interest, with the goal of both strengthening their writing skills and making them more aware of linguistic diversity so they

are more informed citizens and users of language. We have designed specific instruments to evaluate whether and how students achieve these goals, hence our work now includes scholarship and the creation of new knowledge, which will benefit both the community and the university.

What should be clear from this reflection is that advancing to the starting line for conducting CES in a field such as linguistics is a very long process. In my case, it took over two years. Some disciplines may have a shorter path because they are better understood by the community. For example, STEM disciplines, because of their prominence in the media and in the school curriculum, may find it easier to engage in this type of work. Likewise, the health professions, where this work began, are also better understood and the benefits to the community are more immediately obvious. Even within the field of linguistics there are subdisciplines which are easier or more difficult for the public to access. For example, sociolinguistics and language acquisition are much more accessible, while the formal study of phonetics and phonology (sound systems) or syntax (language structure) is less accessible. Linguists from these subfields, such as myself, must find ways to connect their work to the broader interests of the community and be committed

to a long-term partnership so that eventually the more abstract aspects of linguistic study can become accessible and meaningful. For example, it would be difficult to form a partnership with a school on the grounds of studying the sounds of language without connecting it to the role that sounds play in learning foreign languages, or how non-native accents can be explained and why some accents are viewed as more desirable or less desirable than others. Some linguists have forged pathways within the public health field, focusing on issues of public health literacy, and have successfully contributed to the public good by offering practical solutions to creating more accessible health information that is also linguistically and culturally informed (Ellis, Connor & Marshall 2014; Parmer et al. 2015; Zarcadoolas 2005).

This does not mean that the work for these more easily recognised disciplines is any less demanding – researchers still have to develop trusting relationships with community partners, and this is time-consuming. What it does mean, however, is that linguistics, in general, and potentially other social sciences and humanities have an additional obstacle to overcome, which is the fact that the community does not know that they exist.

To sum up, there are two reasons why CES is difficult for linguists: (1) the

definition of CES and its interpretation, which may discourage participation in CES in the first place, and (2) a lack of understanding of linguistics outside academia. In the next section I offer suggestions for how this type of work can be conducted more effectively by inviting linguists to contribute to the creation of policies clarifying community-engaged scholarship expectations for tenure and promotion at their institutions and beyond, and to engage in a number of activities that will improve understanding of linguistics outside academia in order to eventually break this cycle.

Lessons learned and potential solutions

I learned two things from this two-year process. First, as new modes of research develop, we have to be careful with how we define them and how those definitions are interpreted, both at the individual and the institutional level. Second, linguistics as a field needs to do a better job of making the discipline a household name. Students should not have to wait till college to hear about linguistics.

Regarding the first point, current definitions and interpretations of CES mean that CES will require additional time for some disciplines. As I have shown, it can take years to even begin to conduct research that may subsequently become

published material, which is what promotion and tenure committees expect to see (Gelmon, Jordan & Seifer 2013). Because not all disciplines have the same standing in the community, they cannot all begin CES work in the same way or within the same timeframe. This has significant implications for the tenure and promotion process and may discourage scholars from participating in CES altogether, forcing them to focus instead on projects they can quickly turn into publications, but which may not be as meaningful. Most universities do not offer the support needed by faculty to engage in this type of work, yet they expect this type of work to be conducted. A possible solution to this is for scholars to advocate for the development of promotion and tenure policies that recognise the lengthy preliminary work done by the scholar with the community partner as an explicitly essential and valid part of a faculty member's scholarship productivity, even though that work may not be published or publishable in traditional venues. The Community-Campus Partnership for Health website provides a toolkit for scholars (<https://ccph.memberclicks.net>) to help them prepare tenure and promotion portfolios highlighting their work in the community, and these scholars should be able to use the work entailed in building a community-scholar partnership that pre-

cedes actual CES work as scholarship, rather than service.

With respect to the second point, the field of linguistics has already recognised the need to make linguistics better understood. If this were achieved, and people in the community understood 'linguistics' the way they understand 'mathematics' (mathematics itself has its own issues with being misunderstood by the public, yet it is still better understood than linguistics), then the journey for a linguist wanting to engage in CES might be somewhat shortened. Some things are already being done to make this a reality, but the efforts are scattered across the country and conducted unsystematically by people like myself who are interested in this type of work. The Linguistics Society of America encourages public outreach, including participation in STEM events where community members can see language as a science, and has a committee on Language in the School Curriculum charged with exploring and pursuing 'ways in which the linguistics community can have an effect on school instruction in language-related topics, including linguistics' (Linguistics Society of America website). Current efforts include exploring more ways to incorporate linguistics in schools and encouraging more university faculty to partner with teachers, particularly at the high-school level,

to introduce linguistics to students. In addition, linguists can follow the models of Connor, Rubin and Zarcadoolas, who have successfully merged their linguistics interests and professional training with public health (Ellis, Connor & Marshall 2014; Parmer et al. 2015; Zarcadoolas, Pleasant & Greer 2005). To these efforts I would add volunteerism, collaboration between linguists and faculty members in other disciplines to seek convergent goals and possible partnerships (Anderson 2017) and working with university students who are studying to be teachers (see also Denham & Lobeck 2010 and Fillmore & Snow 2000).

Based on my experience, a linguist-teacher partnership requires a lot of volunteer time; therefore, linguists interested in pursuing this type of work should consider carefully their reasons for doing so (short-term product, long-term impact and product), the time they have to devote to it, and the level of departmental and institutional support. It is also critical that, in pursuing such a partnership, the linguist respond to the teacher's and their students' needs, which may require classroom observation, becoming familiar with state standards, and having open discussions about the needs identified by the teacher and how linguistics can provide inquiry-based creative ways of addressing those needs. Because volunteering

may not always be recognised as an academic pursuit, when discussing this work for the purpose of tenure or promotion, faculty members should highlight the contribution of the collaboration to the community and to their own professional development, as I have done here: it is a pathway towards CES and the work itself has academic value. Furthermore, as more faculty members become involved in community-engaged work (whether service-learning or CES), linguists should seek out collaboration with faculty in other disciplines with whom they may share similar perspectives on CES (Morrison & Wagner 2016).

While it is unrealistic and impractical to have a linguist conducting CES in every K-12 classroom, linguists who work with future teachers at the undergraduate level have the opportunity to make this type of work relevant and to prepare their students to become teachers who will use linguistics in their classrooms for all its individual and societal benefits. Linguists need to develop partnerships with teachers so that they can tailor college-level linguistics curricula accordingly. One can envision an undergraduate course where prospective teachers regularly engage with students in schools with which the instructors (linguists) have established partnerships and actually conduct research. The prospective teachers might

discuss the role of linguistics in education with each other and with their instructor, meet with the public school teachers, and together establish some research topic of interest to both (e.g. how can students learn what sentence fragments are, and how can they edit their own writing for fragments?). The prospective teachers might subsequently (1) discuss linguistically informed approaches to understanding fragments, such as inquiry-based exercises that illustrate what fragments are and how they are not always 'bad' as is typically taught (they are actually desirable in spoken language); (2) hypothesise what types of activities would lead students to recognise and edit fragments in their own writing; and (3) conduct research in the classroom to evaluate whether those methods were successful and whether students understood that there is a difference between spoken and written language. This discussion could be extended further to differences in registers and dialects, and has the potential to positively contribute to the public good.

Linguists who do not work specifically with future teachers would benefit from highlighting this type of work in their classes as well. Most undergraduates in linguistics do not go on to become researchers, but rather become technical writers, lawyers, speech and language

pathologists, or foreign language teachers. K–12 education is a profession they should consider, and it might be one they would consider if the connections between linguistics and education were made evident. Researchers and teachers in fields that are in a similar situation to linguistics would benefit from the same suggestions offered above. Whatever the field, finding service opportunities in order to develop relationships with community partners can lead to the development of a CES project. One can even envision a service-to-CES pathway where faculty and students engage in service-learning opportunities, building trusting partnerships between the university and the community partner, which then leads to CES (Vogel & Seifer 2011). Service-learning can be used towards this goal, as in the case of prospective teachers working with linguistically and culturally diverse students as they themselves build sociolinguistic knowledge and language skills that they can use in their future classrooms (Fan 2013). Subsequently, this work can lead to CES for students and linguists alike.

Designing a university curriculum that emphasises the role of the discipline to the broader community will create citizens who take that knowledge into the community. As scholars in these fields, we need to adopt a long-term perspective

and expect future generations to have a better understanding of these lesser known fields than has the current generation.

Conclusions

Community-engaged scholarship is encouraged by universities and funding agencies as it offers opportunities for conducting meaningful work with community partners for the mutual benefit of the community and the researcher. As such, CES is both a challenging and a rewarding avenue for research, as well as a high-stakes item in the review process for tenure and promotion. These two factors, the topic of this article, have different implications given the current conversation in the CES field. As a relatively new concept that incorporates scholarship in community-engaged work, CES is still being redefined, even at the individual university level. Current definitions and their interpretations can be too restrictive for disciplines that are not well understood outside academia, such as linguistics, thereby creating unanticipated challenges. While CES requires a significant investment of time for any faculty dedicated to cultivating trust-based community relationships – a prerequisite for CES work – faculty in these disciplines have to spend much more time not only cultivating the partnership, but also making the discipline and its benefits understandable

to the partner without resorting to a top-down approach to research (where the academic imposes the research on the partner). This is necessary in order for both partner and researcher to arrive at a mutually beneficial project, which is a fundamental expectation of CES. A more prescribed definition, set at institutional level, can have the unintentional effect of limiting understanding of what CES can be, and in effect discourage the pursuit of CES by some disciplines.

Based on my personal experience with the process of engaging in CES as a linguist, I have offered suggestions for linguists and academics in similar disciplines on how to begin such work and how to advocate for such work to be recognised for tenure and promotion purposes. The faculty member can seek out service opportunities in the community to learn about the potential partner's needs and inform them about their discipline as part of the partnership negotiation process. Further, they can suggest and advocate for the creation of university policies that take the lengthy and complex preliminary work of CES into account as part of the faculty member's scholarly work for the tenure and promotion process, and they can also participate in activities that will make their discipline more accessible to the public, thereby shortening the process in the long term.

Partnerships also benefit from having a model for how research will inform the work of the partnership. One such model is Design-Based Implementation Research (DBIR). DBIR projects share four features: (a) a focus on persistent problems of practice from multiple stakeholders' perspectives; (b) a commitment to iterative, collaborative design; (c) a concern with developing theory related to both classroom learning and implementation through systematic inquiry; and (d) a concern with developing capacity for sustaining change in systems. There are case studies of DBIR, resources, and workshops to help organize DBIR projects at learndbir.org. The R+P Collaboratory adaptation sites are using the DBIR approach. In addition, researchers in the Collaboratory are facilitating the work of a group of Math-Science Partnerships funded by both the NSF and U.S. Department of Education to investigate strategies for negotiating problems of practice that can become the focus of joint work. They are presenting on this topic at this week's conference for grantees in these two programs.

The Carnegie Foundation for the Advancement of Teaching holds workshops on a form of DBIR called "Improvement Research." Their efforts are focused on building understanding of how to focus continuous improvement efforts around

small tests of change that build toward big, positive impacts on educational systems. Carnegie and its partners have shown early success in developing powerful interventions to improve developmental mathematics teaching and learning in community colleges.

Finally, my colleagues Cynthia Curn, Caitlin Farrell, Annie Allen and I are also engaged in an empirical study of research-practice partnerships. In our study, we are examining the dynamics of partnerships and how partnership design and the local context shape these dynamics and, in turn, research use in districts. Together with our colleagues James P. Spillane, Heather Hill, and Derek Briggs, we will be continuing to explore research use in partnerships through the new National Center for Research in Policy and Practice, an IES-funded Knowledge Utilization Center. Stay tuned for more about this work.

Who Funds Research-Practice Partnerships?

Finally, there are a few programs to which researchers and practitioners seeking funding can turn to, such as the US Department of Education's Institute for Education Sciences' Researcher-Practitioner Partnership program, and the National Science Foundation's STEM-C Partnerships program. These programs

provide funding for forming deeper partnerships, as well as for joint work to improve outcomes for students.

For partnerships that want to try out a DBIR approach to organizing research and development, there are two programs to which partnerships can apply. At the Institute of Education Sciences, the Continuous Improvement Research in Education supports this kind of research. At the National Science Foundation, the Implementation Research strand of the DRK-12 program is a program that funds DBIR projects.

Bridging the Divide: A Plea for Persistence.

Funding for collaborations between researchers and practitioners is short-

term, but real partnerships take many years to develop and mature. During that time, leaders will change jobs, and priorities will shift. Much can benefit can still be gained from researchers and practitioners working together through such changes, but it takes persistence, patience, and a willingness to work through difficulties.

One way to think of a research-practice partnership is that it's the foundation for a new infrastructure for relating research and practice. It may be small and local, but it is rich in relationships and commitment to solving big problems of education. Those relationships, as this series in the Shanker Blog indicate, are key to lasting reform.

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The philosophical outlook of Mollanasreddints as the embodiment of modernist ideas in Azerbaijan

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Abstract

The article examines the invaluable role played by the philosophical studies of the philosophy of philosophy in the early 20th century in the dissolution of East and West, modernist ideas of nationalism and universalism in Azerbaijan and Caucasus, in the socio-philosophical aspect. The author comments on the philosophical summarizations of modern materialist ideas, traditions of tradition and innovation, and the popularity of new, changing power, state, identity concepts. Literary-artistic, cultural-philosophical heritage is phenomena reflecting the unity of tradition and modernity. At the beginning of the twentieth century, the philosophical heritage of the philosophical heritage, which has gained its reputation as an enlightenment-democratic stage, plays an important role in the history of Azerbaijan's public-philosophical thought. "Molla Nasreddin" magazine, which has a place and role in the history of Azerbaijan's public-philosophical, literary-cultural idea, is the most promising and progressive philosophical idea in the East, a serious blow to conservatism, criticizing the social and political episodes of the era, as an organ of enlightenment in the world won a reputation. Editor-in-chief of Mammad-

guluzadeh "Molla Nasreddin", which influences the public-philosophical thinking of our people, is known as M.A.Sabir, O.F.Nemenzade, A.Hagverdiyev, A. Gamkusar, A. Nazmi, MSOrdu-badi united forces. Along with them, Molla Nasreddin's literary school is also composed of other satirical writers, publicists and artists who collaborate with the magazine. One of the main driving forces of their independence case for the statehood and the locomotive of this struggle hiking was the magazine Molla Nasreddin.

Keywords: philosophers, philosophical training, modernist ideas, traditions, innovation, modernity, social philosophical ideas, sociology, identity concept, and ideas of statehood.

Introduction

Azerbaijan occupies an important place in the history of social and philosophical thought of mollahesred-dinits's outlook its social strength, modernity, hell is with modernist values. The philosophical outlook of Mollanasreddints was a democratic expression of the national historical and cultural heritage of the Azerbaijani people at the beginning of the twentieth century. In a word, events that occur in C the moral, ethical, aesthetic, political-legal, state-of-the-art, critical-satirical views directed against the backwardness, stagnation, superstition, fanaticism, ignorance, religious-mystical concepts in society. the "philosophic philosophical outlook" consisting of a combination of national and modernist secular ideas. There were factors that influenced the philosophical outlook of M ics, and these were trends of ideas. From them, through Russia, Azerbaijan was a so-

cio-philosophical and the philosophical heritage of European, Russian enlightenment culture, the national enlightenment philosophy, A.Bakikhanov, M.F. Akhundzade and H.B.Zardabi, influencing the sociological environment. The philosophical outlook of the unity of modern national and universal ideas is to change public consciousness and public consciousness, taking into consideration national-moral values, new, honored the task of introducing modern morals.

Western enlightenment, consisting of the unity of rationality and universality, existed as a system of philosophical training in the eighteenth century, although it existed from the ancient times in the form of ideas. Under the influence of the West and the Enlightenment critique of philosophical outlook "enlightened democratic" is of the essence. Social life, political system, religion, and even the nature of the understanding mercilessly criti-

cize the West from the free-thinking, personality and society, freedom, human rights, science, education and knowledge in the social life of the place as a modernist ideas affected Masreddin their philosophical world outlook the environment new ideas, ideas, revolutionary ideas. This philosophy is the philosophy of the Enlightenment in the eighteenth century, widespread in Europe through Russia, Azerbaijan in the world was formed - to infect the soul of the medieval literary and cultural point of view, the emergence of the new Anti-social ideas, has led to national progress. These ideas have been borrowed from the West to the national feature - media applied by adapting to the reality. Western European enlightenment emerged as the result of the democratic development of the early bourgeoisie in those countries. According to Kondakov, "Western theory of the western enlightenment on the Russian ground has not been" purely theoretical, but because of its ideals, concepts, artistic and philosophical embodiment, it coincided with partial western enlightenment, another cultural event "[30]. The author is Russian noble enlightenment "by the cultural and education policy" in place of the di LDI glowing. E. Gusserl points out that intelligence and ration-

ality are based on enlightenment: "Here, the infinite world has been formed from the ideal objects of the world, not from the specifics of the incomplete, incomplete, coincidence. Every object can influence its existence by a single method in itself, in a rational, systematic, infinite cognition process "[26,95]. The author notes that the unity of the mathematical method plays an important role in the development of philosophy in the classical demands of enlightenment.

As well as in Russia, the social-cultural and philosophical source of enlightenment democracy, as well as in Russia, as well as the German Cantar, from English John Locke to French D. Defoe, C. Swift, D. Diderot, Voltaire, Russo, Montesquieu, German Goethe, Herder, The world-renowned philosophers such as Shiller.

M.F. Akhundzade and H. Zardabi played a key role in the further development of Azerbaijani enlightenment in the development of national culture, national ideas and subsequent studies on the modernization of all aspects of social life. In contrast to A. Bakikhanov, the last thinker of Premodern tradition, M. Akhundzade believes that the mutual relation between belief and intelligence, science and religion is more clear, more concrete, contradictory, is a phenomenon that is incompatible with

each other. They have the freedom of the people, the happiness of seeing the national independence, democracy and the people, therefore, based on an independent suggested the idea. All these Molla - had a significant impact on the public opinion. The ideas of aberration are not just for the post-creative forces, especially affected people, and also plays a key role as a source for the philosophical ideas of today's independent Azerbaijan. Well-educated researcher, Doctor of Philosophy, H.N. Guliyeva, stated that enlightenment in our country manifests itself with peculiar features: "First of all, the enlightenment of Azerbaijan, which is completely different from the majority of countries in the world of enlightenment, as well as the issue of Russian jurisprudence and the absence of a revolutionary country, is primarily moral rebellions, selected by the nature of the leaps. When dealing with the problem in this aspect, of course, enlightenment is scientific, and especially philosophical, and philosophical-ethic in this direction, and enlightenment aesthetics, united with it, draws its attention to its actual subjects "[10, 79]. H. Guliyeva rightly points to the "moral revolution" as the specific features of our national enlightenment. The author of well-known literary critics and philosophers of the en-

lightenment of the people of this civilization and culture, referring to disputes relating to the emergence of the phenomenon began in the second half of the nineteenth century, and is based on the idea of such a severe "Enlightenment world of enlightenment in the philosophical, ethical and aesthetic breakthrough unconditionally to nature and therefore it is important for us to have a fundamental epoch of this secular phenomenon from the second half of the 19th century "[11,98]. Undoubtedly, the author cautions the scientific philosophical community that the social and political life of Azerbaijan does not have any historic revolutions in Europe and Russia, and that our national educators "carry out this phenomenon, which is the product of world outlook, through its unique innate abilities and inherit the heritage of its predecessors." At the same time, the researcher touches on the moments in which the main tasks of the Azerbaijani and world educators are fulfilled.

One of the greatest services of the leading scholars, Jalil Mammadguluzadeh, is that they are in the position of the idea of Azerbaijanism, which is a purely national socio-political trend, distinguished from panturkism, panismism and pan-Islamism. The idea leaders

and creative forces of the "Molla Nasreddin" magazine, which became famous all over the Muslim East and Russia, were struggling for the realization of national revival and national self-determination right as their predecessors.

Socio-philosophical foundations of "Molla Nasreddin" perspective of creative forces include their socio-political views and legal-state views. From this point of view, the people who created them were created. The study of the socio-political, socio-cultural and philosophical aspect of education in terms of enlightenment is important for today's scientific and theoretical significance.

Independent Azerbaijan's national philosophy of "Molla Nasreddin" member of ideas a major impact on social and political views, and the views of the modernist aesthetic, social and philosophical ideas and theoretical and national independence - is of great importance in the development of philosophy during the restoration of the history of Azerbaijan. One of the moral and ethical qualities and traditions that have been set up in the society and in the national mentality is tolerance, national and religious tolerance, and it is important today with its relevance. Representative of the German pluralist philosophy K. Xubner widely

uses the critical rationalism method: "humanism is fundamentally based on scientific enlightenment" [27,25]. The author shows the possibility of understanding the unity of traditional and innovation through scientific knowledge, truth, experience and knowledge.

For the first time in Azerbaijan, there has been a serious need for analyzing the contemporary significance of modernist scientific-philosophical outlines of the scholars and the new scientific direction. According to all this, the problem of research as a research object in the social-philosophical situation is of great importance both for the Eastern philosophical idea and for an independent, democratic Republic of Azerbaijan. "The struggle for national independence and freedom stands on the basis of the teachings of political science. Mollanasadinism is to transform society, to renovate society, to move forward, to deepen national-moral self-reliance through social satire. Mollanasraddinciliyi satirical political kasari publisistikanın high civic spirit, shape, brightness, as well as to understand the capabilities of rich art and literature olarMollanasraddincilik say public opinion is to protect the democratic process and Intisari" [5, 643-644].

Modern philosophy, which is valuable for the cause modernist ideas - the community, identity, and the actual willingness distinguished by the importance of the new vision.

Purpose and tasks of the article. The main purpose of the article is to explore the scientific outlook of scholars and to explore them from a modern-day perspective and explore a social-philosophical aspect. To achieve this goal, the following tasks have been fulfilled:

- Socio-philosophical analysis of the main sources of ideas influencing the philosophical outlook of the Medieval, revealing the cultural-moral factors;
- Analyze the socio-philosophical essence of the scientific perspectives of the philosophers and their main components - social-political, legal-state views, ethical, aesthetic, natural-scientific views on religion, national and global social-philosophical heritage, national identity and national identity;
- to evaluate the importance of social-philosophical and literary-aesthetic heritage of the contemporary writers.

The scientific novelty of the article. The philosophical outlook for the first time in Azerbaijan has been thor-

oughly and systematically analyzed from the point of view of modernity.

Factors constituting the scientific innovation of the research include:

- The role of Azerbaijan in the history of public-philosophical thought was studied in the beginning of the 20th century as an object of literary and artistic, social-philosophical analysis. The modern theoretical significance of artistic aesthetic and socio-philosophical heritage of the contemporary artists, their national ideology (Azerbaijanism), our statehood, our democratic civil society, the national patriotism of the younger generation - the evolution of intellectual philosophical thought of Azerbaijan, education, tolerance and multiculturalism that are affecting universal values.

Thus, the scientific innovations we have come to the fore have to do with the necessity of researching the problem and its relevance, theoretical and practical significance in Azerbaijan's socio-philosophical science.

The article its practical significance is closely related to its goals and objectives, as well as its scientific novelty. The issue of contemporary importance of the scientific perspectives of migrants in Azerbaijan has turned into a socially-philosophical point of view. The issues mentioned in the dissertation were widely analyzed for the

first time. Appraisal of modern social-philosophical apparatus was used during evaluation.

The problem facing the issue is being monitored from the XIX century to the present, and this systematic study is important for philosophers, as well as for cultural commentators, religious scholars, sociologists and literary critics. It is important in the field of study and propagation of the ideas and theoretical provisions of the research, cultural and philosophical aspects. The materials of the research work can be used in bachelors, masters, doctoral studies and even in secondary education systems. The conclusions from this article are in the field of humanitarian sciences, especially social-philosophy, history of philosophy, cultural studies, religious studies, literary criticism, literature history and so on. It is important and useful for teaching science. The scientifically-practical significance of the article is that it is also important for enriching its contemporary social philosophy, philosophical thought history with new ideas.

Theoretical and methodological bases of the article. Theoretical and methodological bases of the article are closely related to the artistic-aesthetic perception and expression of human-world and artistic relations, as well as

scientific-theoretical ideas about the subject. Methodological principles have been utilized from comparative analysis of historical and logic as well as comparative literary epochs and teachings, as well as dialectical-philosophical research principles, as well as elements of a systematic method in philosophy. Theoretical and methodological foundations of the study include the scope and scope of the subject examined in interdisciplinary studies, philosophy, aesthetics, culturology, psychology, ethics, sociology, etc. it has come from the characteristics of literary trends - enlightenment and critical realism, which require knowledge of the problems. This requires complementary literary-theoretical, literary-historical, dialectical and other methodological approaches. The main method of research is sociological-theoretical and aesthetic-ethical comparative analysis used in the analysis of the literary ideas flows, the characteristics of human-art relations in the Western and Eastern philosophical thought.

The philosophy of the European Enlightenment and mine earnings modernist Russian social democratic ideas that have studied creative. The western enlighteners are the main means of establishing a new society, encompassing education and train-

ing, and the establishment of freedom, equality and justice only in connection with the images of "enlightened ruler", "philosopher- ruler" and "wise ruler." The authors of the book describe fair societies as intelligence and self-perfection was founded on the basis of ability, intelligence is considered to be the judge of all existence, the classic concept of political pluralism - of peace, human rights and freedoms (figure of speech, freedom of conscience, equality of all before the law, the rule of law, the right to fight against abuses, the inviolability of private property) [31]. The Molla Nasreddin literary school and the ethno-pedagogical teaching, reflecting the cultural synthesis of East and West, which plays an important role in the history of socio-philosophical thought, played an important role in the development of the social philosophical ideas of its predecessors, reflecting the philosophical traditions and ideas of the Western and pre-national enlightenment. The Hordeheimer, Theodore V. Adorno "Enlightenment from ancient times was not intended to save people from scare in a broad sense of the word [34,16]. Authors believe that knowledge is the basic program of the dissolution of the old myths through knowledge.

Enlightenment and philosophy served the progress of society and culture in the unity. The most powerful figure of this period was M.F.Akhundzade. The unity of modernism and tradition is more apparent in the views of M.F.Akhundzade. Zardabi's "concept of society" pays special attention to science, education, technical progress, the protection of the rights and freedoms of the people, and calls on the peasants to know their rights and obligations, and to unite all layers of unity. "H. Zardabi wished such a society to be established, where people are exploited, and the laborers are able to exercise full freedom and have sufficient opportunities for their material and spiritual development. "[2,79]. Zardabi wished such a society that "there is no king, no tax" [23, 357]. He wanted the national unity of all strata of the nation and the unity of the rule of law.

The prominent scientist Heydar Huseynov, who investigates the predecessors of points out that "sometimes, under the cover of its laws and principles, hiding under the form of the Marxist-Leninist method, trying to convey his thoughts on important issues, national pride for history and culture, and his deepest thoughts on patriotic feelings" [3, 212]. A. Hajiyeva

rightly points out that H. Huseynov, the ideological and philosophical predecessors of the philosophers who took the unity of succession and succession in the philosophical and social history of Azerbaijan, gave information about themselves, that "Molla Nasreddin" magazine opposed religion, fanaticism, ignorance, for his purity.

M.F.Akhundzade and to innovate business philosophy, both Eastern and Western philosophical thought best

mine copper, the combined sdirarak of cultures between East and West is the unprecedented action pl t. As M.F. Mirza Jalil, Omar Faiq, Akbar Sabir, staging, Ali Nazmi, Aligulu Gamkusar, M.S.Ordubadi and others innovative society -promoting unity. The French philosopher Fuko Michel used the term "postmodernism" - "postmodernist" while talking about modernity. He writes: "Sometimes, modernity is trying to identify the time through cutting down the cuts, breaking ties with traditions, starting to innovate, and telling lies . " [33] The author rightly now become a hero of modernity - Pulling characterizes as the will.

Azerbaijani educators are known for their ideas about philosophy, culture, literature, press, theater, educa-

tion. Among the researchers there are also those educators who are nihilist in their philosophical heritage. Mammadzadeh I. and Z. Goushova's approach to this issue are of particular interest: "Their nihilism should not be accepted; it should stimulate new advances in enlightenment" [24 , 8]. The authors recall that some Russian researchers, E. Kassier, are convinced that LAMiket is still missing the theoretical-methodological significance of the philosophy of enlightenment. The authors later write: "Zardabi behaves exactly like them. He tried to rewrite his viewers' perspective from the most common issues in his articles - from social, scientific philosophical issues to children's upbringing " [24 , 8-9]. The authors point out that Volter's study in France (late XVIII century), Chernyshovsky's work in Russia, was studied by Zardabi in Azerbaijan, such as Alexander O.Makovelki, Shaydabey Mammadov, Heydar Huseynov, Ziyadin Gushev, Anvar Ahmedov, Izzet Rustamov.

XIX In the second half of the century, development and progress in the social, economic, social, cultural and spiritual life of North Azerbaijan deepened, modernism and innovation became a new way of life in Azerbaijan as in the whole Caucasus. In this period, "... Russia, which secures its geopo-

litical interests, Has begun to implement the policy of the "renewed Caucasus". According to Tsarist's intentions, the indigenous population had to be completely removed from the lifestyle and worldly life that had been shaping for thousands of years, and the moral image of society had to be radically changed. This policy, which was once a history of "reforms", contrary to the desires of the people, the wishes and desires of the people, the national mentality, social views, could not only be implemented by military means. To do this, we needed to create a completely new socio-economic, cultural-moral environment. Creating a very strong management apparatus and carrying out a new territorial-administrative division served to fulfill this policy "[21 , 23]. The author of the nineteenth century, the Russian military and political occupation of the management system update, the Christianity factor to strengthen the different faith, multi-cultural nations to manage the integrated administrative and cultural center (Tbilisi) has created a colonial policy of serving the multifaceted "reforms" carried out the glowing notes.

The creation of the oil industry has led to the development of science and culture in Azerbaijan, the development of philosophy. During this period, the

mutual influence of the national culture and the new, democratic, national enlightenment philosophy embraced the most valuable aspects of the Russian culture. "National culture has grown in the form of synthesis of national and non-national cultures, enriched by the traditions of Russian and Western European cultural traditions, and has become a new taste for the world scene." [9 , 12]. The author of the twentieth century, the social and philosophical, cultural environment, including the outlook those writers of the development of the resources in this era of complex social and tray to organize philosophical idea.

In these years, Azerbaijan was mainly developing social philosophy and ethical thinking. Thinkers and politicians to shape the ideology of the era of socio-economic, religious and Put national problems - social and philosophical ideas of the qualitatively different currents lusuna represent. There were conflicts of liberal national bourgeois and radical Marxism teachings. The differences between political and cultural orientation in the East, West, and Russia were evident. The philosophical and public opinion of Azerbaijan has gone through a complex evolutionary path. Contrasting social processes have changed the outlook of national intellectuals. For ex-

ample, at the certain stage of the ideological struggle in the country, prominent thinker Nariman Narimanov and others have fallen prey to Marxism from liberal enlightenment. Representatives of the Liberal Movement were Ahmed bey Agaoglu (Aghayev), Ali bey Huseynzadeh, Mammad Amin Rasulzadeh and others.

Modernist ideas, the state, the national culture, the nation were formed in Azerbaijan as part of the Russian Empire. The problem of enlightenment has evolved in terms of interaction with modernization, modernization and modernization V.Prerevizentsev. The idea of enlightenment ideas and the need for the development of science in the eighteenth century have played an important role in the civilizations and public consciousness of many peoples. The progress of society was related to it. Because it was assumed that educated, educated people were able to change the world for good, the spread of knowledge and literacy itself would lead to a lifestyle of justice, freedom and equality that led to the change of humanity. "[32]. The author emphasizes that the modernist ideology of the enlightener possesses great change and progressive power in the unity of national idea. He accurately defines the terms of enlight-

enment, enlightenment, and enlightenment.

At the beginning of the twentieth century, the Molla Nasreddin magazine and literary school of the same name influenced the philosophical teaching of philosophy by the influence of all Western, Russian and national enlightenment ideas. This literary letter - the basis of a thousand ideas - is a religious education. At the same time, while focusing on the teaching of the teaching of moblenessism, these trends tend to dominate the prism of the past ideology. Therefore, the expression of views in the light of aggregating and assessing independence of the true doctrine, the objective is to discover the essence of the new scientific format has determined there is a need to ground. Because it is socio-political and socio-philosophical point of view, "Molla Nasreddin" literary school and the foundation, the core of the wheel organize it. The US-Azerbaijani scientist T. Svyatokhovski points out that "Molla Nasreddin" plays an important role in promoting the national consciousness of the populist thinkers, including many readers. "[28], 76]. British scientist, researcher of the Azerbaijani cultural heritage, E. Brown, names the four most pressing modern media outlets in the Iranian

Perspectives on Iranian Press and Journalism in the London Perspective on Iranian Press and Journalism in the early 20th century, promoting the nation's and universal ideas among the Iranian-speaking population in Azerbaijan. : "These are Irshad, Life, East-Russia and Molla Nasreddin. In particular, the latter differs from others, with his painted and noteworthy political cartoons. He was an example for humorous magazines published in Russia after the autumn (since 1911). " [25 , 45]. E.Braun writes in his preface to the English edition of "Iranian press and literature history": "The Molla Nasreddin, a Turkish journal published in Tbilisi, was not included in the alphabetical magazine of the press. However, the magazine's influence and influence in Iran are so great that the value and importance of its funny pictures are so important that I have included six of them in this book, one of the brightest examples of that time "(April 7, 1914) [2, 5 , 70] .

The name of the collection "Molla Nasreddin" is written in golden letters on the bright page of our public opinion history, as a worthy successor of its predecessors, who continues in the new era and at high stages.

One of the prominent ideologists and head of the Azerbaijan Democratic Republic, M.A. Rasolzade, was

a representative of enlightenment and democratic ideology , thinker, literary and political figure. The main motive of his activity is reflected in the slogan "Independence to peoples, freedom to people". M.A.Rasolzade nationality and independence ideas in the works of the first national independent endeavour Azerbaijan ide forehead, and reflected the concept of the state. While the ideas of Azerbaijanis are a common factor in the consolidation of M.Rasolzadeh and other people, the differences between them have also been reflected in many issues.

At that time, affecting who was part of the philosophy of Romanticism in the formation and development. This philosophy was characterized by a number of features typologically similar to the Western philosophy of romance, along with the peculiarities of the period and the conditions that existed as Azerbaijani enlightenment. Characteristics of the Azerbaijani romanticism in the West, the East, including the loss of confidence in the philosophy of enlightenment, the return to the traditional mystical pantheistic philosophy and from this position to religion and society, to the world, to man and to the homeland, to nationality, national cultural and cultural values, attitude towards factors, trust in a

happy utopian society, and so on. was a quality of romanticism, a phenomenon that was a universal socio-phenomenon.

So J.Mammadguluzadeh and other Masreddin its faults the whole modernist ideas, secularism, nationality, universality wound speed by adopting a more social and philosophical ideas of his own creation their successors seriously affect the social and philosophical thought highly to the level of development.

At the beginning of the 20th century, "Molla Nasreddin" was transformed into a peak of struggle for freedom and democracy, with a new society, identity concept, social-philosophical, literary ideas. "[22, 42-43]. So, those who have gained popularity with their public-political, philosophical and legal ideas, which have led to national revolutions, have made a great contribution to the history of Azerbaijan's socio-philosophical history.

During this period, all the developmental history of social and philosophical views in Azerbaijan is a ruthless struggle with the old, long-standing vision of the new personality which is born. In the centuries, despite the historic limitations of public and philosophical views distinct from the originality of the public and philo-

sophical views, progressive representatives have developed traditions of national culture. They loved their homeland and their people with warm love. At the same time, national restrictions, indifference have become alien to them. "At the beginning of the twentieth century, the main characteristic of the reality of Azerbaijan was that revolutionary-political ideology was formed, and on the other hand, the struggle for democratic change was exacerbated" [1, 479]. According to the author, m ollanasraddincilar democratic enlightenment, according to the realism of the current composition of the İdil r.

Academic Isa Habibbeyli named "literary front" characterizing them as representatives his specific characteristics: until the publication of "Molla Nasreddin", there was almost no satirical publicity in Azerbaijan. The satire in the field of poetry was more didactic. It would have been possible to search only certain lines of the satire in the realistic art publication, which was already closed in the near future. That is why, in front of J.Mammadguluzade, a new type of moralist was the task of forming eternal generations: satirical poets, nuns, publicists, cartoonists. For this purpose, the great writer has benefited from the possibilities of "Molla

Nasreddin" magazine. Apparently, although they were composed of various literary generations, the main goal of the mullahs was to raise the political and cultural development of the Azerbaijani people and to advance them with ideas of democratic, realistic enlightenment.

Mollanasdraddints explain to him the political rights of the people, he uses all means to promote national consciousness in the article "Nation". This article is of interest from the point of view of nationalism, patriotism and enlightenment. Mirza Jalil writes that in Iran there is a word of "person" instead of "nation". He notes that nationalism is a statehood that affects statehood and that East and West have different ideas of freedom and statehood. In the East, "the nation is left out of sight, for it has long been foreseen to look from the outside" [13, 90]. They point out that Molla Nasreddin sent missionaries instead of teaching them science, art, and culture in a missionary philatelic that exposed America and Britain's Christianity mission in Iran.

The struggle between different parties, which is incompatible with the classes, is inconsistent. Because these parties, which are created by various classes, defend the interests of those classes. However, conflicts, contradic-

tions and conflicts between the same class, the same objective, or rather the struggle for the sake of the workers, the struggle for freedom, were only for the enemies. "[7, 53] However, in the despotic countries, . In democratic countries, "on the contrary, any party has a government that does not destroy the other parties; each of them is creating an organization for free. Even these parties are invited to government offices and managing the government in a coalition "[7, 53]. The author commented on despotic and democratic governance, free elections and coalition government issues with great craftsmanship.

Sabir, who has a comprehensive outlook, draws attention to the poetry that reflects the socio-political life of both human and society as well as social and political life of the era. "Ottomans, Do not Be Deceived, Love God", "I'm Compassionate, Iran "What's the matter with you?", "I'm here!", "I'm selling", "What do you do?", "Naturally, Mammadali will be halal for you" "Tabriz Reporter" and so on poems like this are instructive in this respect.

Sabir welcomes the bourgeois-democratic movement against the king-king regime, praising Sattargan's services in the revolution, as well as the activity of the tyrant and the Tauride rebels. The poet states that the

government of the Tehran government, the gendarmes, the khan, the Umayyads and the priests, "committed treason, enmity and murder" against the revolution, but in the poem "But a nation!", The poet said that the Iranian revolution did not last until the end, and that "Istigbal bizimdir" He was sorry that the revolution had drowned. Just like the great Sabir, he also spoke of his truth in a normal, natural language. For this reason Sabir's truths are true and inalienable. If Western philosophy representatives were introduced to Sabir's creativity, they would have regarded it as the best expressionist of a healthy idea. Because in Sabir's creative work there is no need for any analytic analysis of truths that are expressed in the ordinary language of the people. When it comes to philosophical approach to poetry creativity, it is neither critical nor humorous. Sabir is a philosopher who is able to write the truth as well as with all the details and subtleties.

Sabir, in his concept of personality, has the character of the people to know how to see the real person, the fact that he does not have the character of the character, the painful laughs, the typical features, the plain, the crooked, the generosity, the science, a loving, realistic worker.

Their society, the essence of the concept of organized organized to the political ideals of freedom and happiness of the people through the establishment of a democratic republic was the provision. The great thinker J.Mammadguluzade wished the existing social-political system and the legal system to be eradicated and replaced by a democratic system and legal system. While analyzing the socio-political and legal views of the Defender, it can be concluded that the period of formation of his views in this field and the preceding democratic philosophical-political and legal ideas had a great impact.

In the legal consultations held by them, the importance of equality before the law, the ending of the lawlessness of the working class of the society, the rule of law in all cases, the protection of human rights and freedoms. Human rights and gender equality were one of the most troubling problems facing the great thinker.

The key issue facing the present situation was to achieve a national revival by enlightening the masses. The people should know that his current position and attitude to him did not fit within the framework of any human and legal law. It was necessary to teach

the people what "what to" and "how to do", to gain their rights and freedoms.

The ideology of the Enlightenment period in the light of the pending J.Mammadguluzadeh socio-cultural and political-legal problems, and he has come to the fore - a sharply anladirdı people. It is important for human values to find a place in the people and to achieve progress and culture, first of all, to understand and appreciate these values, to understand the rights and responsibilities of people.

The "Molla Nasreddin" magazine, which has a profound commitment to the people of Jalil Mammadguluzadeh, who is determined to fight for his rights and freedoms, draws attention with high socio-national dignity in the history of socio-political, moral and legal development of Azerbaijan. In the magazine, all the misfortunes, obscenities of the public reality, the essence of defamation are exposed from the political and legal point of view, the necessity of renewing the society on the basis of democracy and the rule of law. "The new concept of multiculturalism in Eastern Europe, although literary criticism and sometimes cross-cultural communications, multiethnic literature, literature, literary and cultural traditions of the majority view in dealing with tadqiqila he lur"

[29]. From this perspective, modernist ideas in the literary heritage of the philosopher's outlook reflect the traditional values.

One of the important features of Jalil Mammadguluzadeh's characteristic of public relations and statehood is the fact that the administration pays special attention to the rule of law based on democratic principles. J.Mammadguluzade explains the meaning of the word republican as "republic" and explains "the domination of the government of the country as a t-shirt" [15], [35]. He points out that the republican-style administration in France, Switzerland and some European countries has been established and that its history has gone back to ancient times: "Citizens! The reform of the republic is not new: Jews, Germans, Greeks, and Greeks lived under the rule of the country in the very epoch of history, but in those ancient times on the one hand was the power and the care of the other side, that there was no justice and prosperity, and generally, the republican authorities could not continue. The Creator of the Hereafter, the Creator, has given his own prisoners to the oppressive kingdoms again." [15 36] His despotic rulers of nations governance was handed over to the new era of the Middle Ages, Switzerland and the

United States of North America, France, the country's central and southern America, Portugal and Brazil, Africa and Australia - or small countries, that the republics exist. In the opinion of the great thinker, in the conditions of such management the old laws are eliminated, the people of the country, expressing the will of the majority, create new state structures and laws. "The country is governed by certain laws. He is the law-makers of the nation, who are the writers of the laws. The head of the state is called the President. The president or the nation itself chooses either the parliament, ie the MPs. The president appoints the governors in his assistant account to manage his hometown." [1, 5, 36-37].

I.Habibbeyli in his fundamental essay "Literary Personality and Time" In a thorough analysis of C. Mamedguluzade's article titled "Republic", Jalil Mammadguluzadeh was always called the "great democrat" in the public opinion of Azerbaijan, but in the name of the former ideology (Soviet-YH), the struggle of the writer against "bourgeois press" the fact that Jalil Mammadguluzadeh's democratic views were almost never studied and that he had been waiting for a scientific solution, wrote: "The New Parties," "Azadeyi-Vicdan", "Happiness", "The Case of Fighting" and other arti-

cles society is not just a thought of a multilateral system, human rights, constitutional rights, and democratic elections, but a strong conviction. Jalil Mammadguluzadeh once again confirmed that he was a public figure and public figure. To read in the meeting of the Muslim National Committee in Tbilisi, the article Mirza Jalil camiyyatsu - nasliq meetings, and peak results. "Republic" article Jalil Mammadguluzadeh is a charter of democracy. In his work of the great democratic writer, he considered it necessary to make efforts to build a republic-like independent state for Azerbaijanis, who were in desperation in the complicated situation that emerged in the country "after the collapse of the rule of Nicholas ... after the collapse of the throne of the kingdom." In that regard, the example of the United States and European countries in building a democratic state, such as recommendations to take advantage of the [4, 141].

J. Mamedguluzade in the article "The Republic" shows that the country's administration is in the possession of the nation - the owner of the country: No one has the right to call himself a king and engage in the affairs of the nation outside the nation. The country is governed by the laws of certain laws. He noted that laws and confirm-

ing miles fumes lawyer. The head of the state is called the "president". The President or the nation itself chooses. Or the parliamentary elections, ie, MPs. The president appoints the governors in his assistant account to manage his hometown.

In some of the republics, the rebels are subordinate to the president; In some jurisdictions, the Ruler is subject to the council. Maharajah, al-Khazraj, and the chief of these are the rulers of the nation, [15, 36-37].

Mirza Jalil considers the establishment of freedom as a "gem" of the republic's methodology. How many are this freedom? First of all, the freedom of belief, that is, every individual is free to worship the religion he wants, to abandon his religion, and to accept a non-religious religion. Otherwise, in the age of the old and the rotten administration, for example, Islam was not able to accept the Christian religion.

Second, there can be no obstacle to freedom of assembly, that is to say, the community's totality.

Third - freedom of association.

Fourth-edition, fifth-to-speak, sixth-political parties, and the seventh and the eighth, are the means to be equal "[15, 37-38].

The authoritarianism, the dictatorship of despotism and oppression,

calls it a "great blessing" for freedom, equality and supremacy of law.

Academician I.Habibbeyli writes about these moments: "The people of the Republic of Azerbaijan, who have promised the freedom of religion, freedom of assembly, freedom of assembly, speech, the press and the creation of political parties, "The principles that Jalil Mammadguluzadeh used to call" the essential foundations of the republic ", as it was in his time, are still relevant today. It is now in the way of an independent and democratic republic Mamedgluzade to continue building and strengthening successful k win opportunity - held a "[4, 142] .The mutafa kkirin c Progressive ideas about the nation and the public have been said to have been for these days. Just like Jalil Mammadguluzadze wants independence in the independent Azerbaijan Republic, the democratic legal state is being successfully implemented. The artistic-publicistic works of Jalil Mammadguluzadeh, characterized by national spirit of awakening, democracy and human rights, struggle against ignorance, struggle against ignorance and great love for the homeland are always topical. His creativity and social activity are and will always serve the national-moral self-actualization of the Azerbaijani people. "Jalil Mammadguluzadeh

considered the development of statehood as a prerequisite for Azerbaijan's excellence. The State does not, the country will not necessarily be based on the principle that the writer of the ancient traditions of statehood, the new one he believed he would. Historical territorial integrity of the country of Azerbaijan shows itself very often in the works of Jalil Mammadguluzadeh.

Sabir's political concept was a democratic republic. "Prior to the beginning of the twentieth century, Sabir regarded the struggle against the existing system as a major means of fighting, and then condemned the struggle against absolutism with political revolutionary activism. In other words, the political-legal outlook of the thinker has made new players ... Sabir, who calls people to fight against the current methodology, has to replace the social structure with a new one and impresses the necessity of changing the existing structure from a revolutionary democratic position "[1, 483]. The author points out that Sabir's concept of public opinion is based on the idea of a democratic state. XX At the beginning of the century, M.A.Sabir took a dignified and honorable place in the history of Azerbaijan's socio-political, philosophical, legal-state-minded ideas.

The democratic republicanist views of Mollanasreddins then influenced the development of free, independent, democratic Azerbaijan idea. However, the idea of free, independent Soviet Azerbaijan, protected by the Azerbaijani social-democrats and Bolshevik leaders, could not become a national idea.

Result

The socio-philosophical foundations of the outlook of the creative forces of Molla Nasreddin include their societal and statehood views. At the beginning of the twentieth century, Mollanascientists proposed new modernist ideas, unlike the previous predecessors, who had gathered around the Molla Nasreddin, which emerged as the demand of time during the heat of the new era. The democratically-minded intellectuals are opposed to those who regard the people as "passive", "nadan" who are deprived of political thought and progress, believe in the power and creativity of the people, and consider changing the existing conditions that keep people today. Mollanasreddinder believed that even if the people were crushed if it is returned to self, it will change the course of history and become the invincible road of progress.

The socio-political, religious, ethical, aesthetic views of the societies of

political, socio-political and socio-philosophical views of Turkic people, Westerners, Islamists, liberal democrats, Marxist-Leninists in the difficult period of time, as democratic, national enlighteners a unique philosophical outlook was formed. Masreddin socio-political republicanism - republic - Agriculture democratic presidential

institute, rule of law, democratic, the separation of religion from the state, the nation's political culture - the formation of democracy, the penetration of European society into social life, and the desire for national liberation movements and revolutions in Russia, Turkey, Iran, and especially in Southern Azerbaijan.

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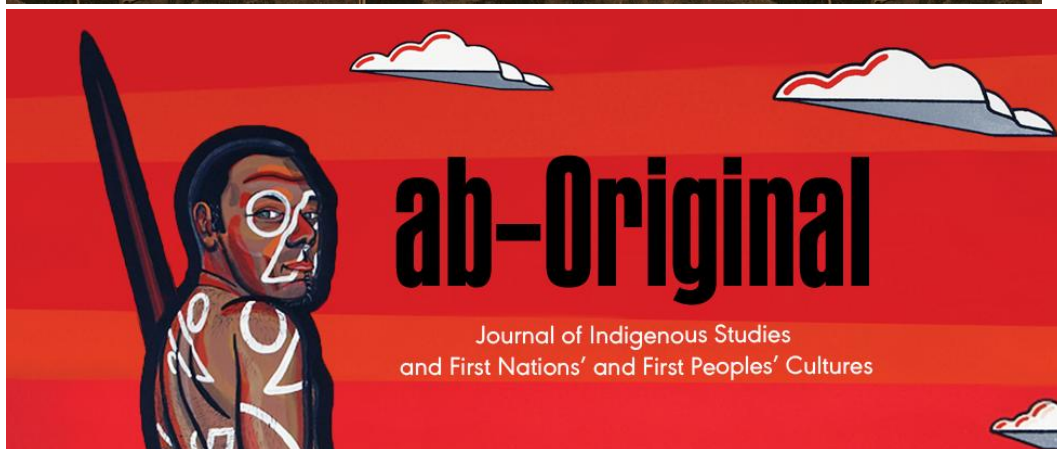
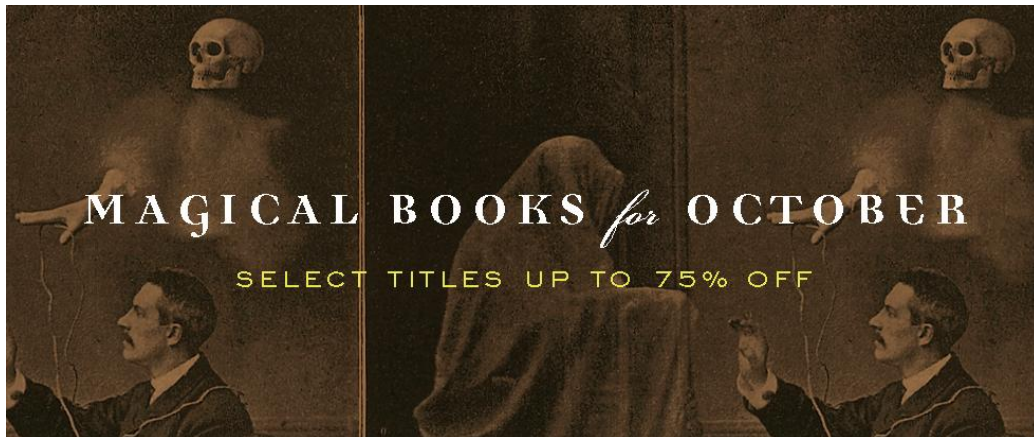
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